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WORLD DOMINION
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THE WORLD TO-DAY

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"He shall speak peace unto the nations: and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

An International Review of Christian Progress

EDITOR:

THOMAS COCHRANE, M.B., C.M.

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Articles and correspondence to Associate Editors
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Founder's Lodge, Mildmay Centre, London, N.1.
Telephone: CANonbury 5034
Offices:—New York: 156, Fifth Avenue. Geneva: Palais Wilson
Australia: 262, Flinders Lane, Melbourne, C.1, Victoria.
Canada: 1412, Royal Bank Building, Vancouver, B.C.
India: The Rev. Lincoln Watts, Farley, Ootacamund, Nilgiris.
New Zealand: W.W.W., His Majesty's Arcade, Queen Street, Auckland.

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Writers in This Issue

E. J. Bingle, M.A., formerly of Madras Christian College, is joint editor of *World Christian Handbook* and Associate Editor of *World Dominion.*

The Rev. D. C. Brackenridge is secretary of the Joint Agency of the American Bible Society and the British and Foreign Bible Society in Santiago, Chile.

The Rev. R. G. M. Calderwood, M.C., M.A., is a missionary of the Church of Scotland who has worked in Kenya since 1921.

The Rev. C. H. Cleal, M.A., is a Secretary of the British Council of Churches in charge of the department of Evangelism.

The Rev. L. W. Juby was a missionary of the Methodist Church who has served in Sierra Leone since 1921.

The Rev. H. O. McConnell is a missionary of the Methodist Church of Ireland working in Haiti in the West Indies.

Dr. John H. Piet, Ph.D., is a missionary of the Reformed Church of America working in the Church of South India at Vellore, South India.

Leslie Singleton, B.A., has served as a missionary in Formosa with the English Presbyterian Mission for some thirty years.

Dr. E. W. Smith, D.D., was a missionary in Rhodesia for many years, then editorial secretary of the British and Foreign Bible Society. He was formerly president of the Royal Anthropological Institute.

M. Thommen, B.A., is a leading member of the Orthodox Syrian Church of Malabar, who has worked for many years in connection with the Alwaye Settlement and the Alwaye Fellowship in North Travancore.

Canon J. E. Ward is Rector of an Anglican church in Toronto, Canada, and has been closely associated with religious broadcasting in Canada.

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WORLD DOMINION

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The World To-day

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EDITORIAL

The Missionary Calling

THERE is a tendency in some quarters to question both the necessity and the validity of the missionary calling in the forms in which it has expressed itself in the traditional overseas missionary work of the Church. Such questionings have always existed in the minds of some. Those who reject the basic assumptions of the Christian faith must regard the missionary work of the Church, at best, as irrelevant; at worst, as a mischievous interference with the life and culture of other peoples. Those who are in some sense "Christian" but whose grasp of the faith, and commitment to it, are slender, have often regarded the activities of Christian missions as a harmless eccentricity, lying outside the interest or the obligation of the normal Christian. Such manifestations of unbelief or imperfect Christian understanding have long been familiar. They are not, at the moment, our primary concern. The most persistent questioning regarding the missionary calling arises to-day within the household of faith. It is a symptom of a deep-seated perplexity regarding the vocation of the Church, a widespread uncertainty regarding the obligation of the individual Christian, and a certain underlying uneasiness regarding the contemporary usefulness of some of the historic methods of missionary operation.

The International Missionary Council is at present engaged in stimulating—on a world-wide scale—a re-examination of the nature of the Church's missionary vocation and task. It may be regarded as a sign of vitality rather than ill-health that the need for fresh and fundamental thought on this central Christian issue is so clearly and so widely felt, not only within the organized missionary movement, but among reflective Christians generally. There is no aspect of this study of the missionary obligation that has provoked more lively discussion and revealed more general confusion than the attempt to interpret the meaning of missionary vocation for the individual. The confusion derives partly from the changed external conditions in which the Church fulfils its missionary task; but only partly. A more fundamental cause of honest perplexity is found within the life of the Church itself. We have not yet learned to interpret, in practical terms, the meaning of the Church as a

universal society; and we have not got a doctrine of Christian vocation which articulates clearly either the wide comprehensiveness of the missionary calling, or the realities of that Christian experience through which men and women know with unshakable certitude that they are "sent" to specific tasks.

A word which is becoming fashionable in Christian discussion nowadays is "wholeness." It is a useful word—not least because it can sometimes be employed as a substitute for the blessed word "ecumenical." It also stands for an important idea. But, like many another such word, it can become the cause of serious confusion.

It is sometimes hinted that the primary vocation of the Church to-day is to achieve and express "wholeness" and to interpret this in terms which suggest that unity is a substitute for evangelism and "ecumenical conversation" an alternative to missionary expansion. An adequate conception of wholeness must regard unity and evangelism as essentially one. Our Lord prayed that His followers might be one, *that the world might believe.* Concern for Christian unity, which is deeper than the claims of expediency, must be rooted in the will of Christ for His Church and for the world. And the passionate yearning that the world may believe has, in fact, been the most powerful force in awakening the Christian conscience to the evils of disunity.

The application of the idea of wholeness to the problems of Christian vocation is helping to rescue this great doctrine from the dangers of a too narrow conception of its meaning. But it is not without its weaknesses and perils. One of these perils is the growth of a kind of vocational Vedantism in which all distinctions are blurred.

"I am the batsman and the bat,
The bowler and the ball,
The umpire, the pavilion cat,
The roller, pitch and stumps and all."

IF everything — vocationally speaking—is the same as everything else, in what sense can God be said to call men as individuals? If the frontiers are everywhere, may we not be driven, logically, to the conclusion that they are nowhere, and wherever we are, or whatever we may be doing, find sound theological reasons for "staying put"? Such a conception of vocational wholeness does violence both to Holy Scripture and to the facts of Christian experience. For, in the Bible, God calls men as individuals to specific tasks; and in experience—contemporary experience—men still know that they are called to particular places and duties. And when—in response to God's call—they say "Here am I, send me," they find that release and assurance which are the reward of a costly obedience.

It is upon this vivid sense of an individual call that the missionary enterprise has been built in the past. If we have come to recognize that the missionary calling involves the crossing not only of geographical but of many other frontiers, that is a reason not for debunking or weakening the sense of individual commitment which has been the characteristic of missionary service in the past, but for its extension to those other spheres of Christian vocation through which the mission of the Church, in its wholeness, is fulfilled.

C. W. R.

¶ *A summing-up of the series on Revival*

Revival in East Africa

R. G. M. Calderwood

AT the Editor's request, this article is an attempt to review the material provided in recent articles and (it is hoped without presumption) to assess very tentatively the contribution being made, or already made, by the revival to the cause of Christ in East Africa.

First of all, the revival has from the beginning been a *movement within the Church.* It is true that in its early days in Uganda it threatened the unity of the Church there, and some foretold the formation of a "free" Church. But wiser counsels fortunately prevailed, and the movement has continued, there as elsewhere, as a leaven within the Church itself.

The leaders are mostly men and women who were already church leaders before revival came, and the first objective of the campaigns has been to win the existing leadership for more devoted and faithful service than in the past. Those who have responded are practically all people already baptized, although many had drifted out of fellowship. In the preaching and teaching given, there is assumed a background of Bible knowledge, and a conscience well aware of what the true Christian standards are. So that while many on being "revived" belittle their early Christian experience, and count their early instruction as nothing, yet in fact the new experience is firmly based on these old foundations. So has the Holy Spirit honoured the unspectacular but faithful work of missionaries, pastors and teachers throughout many years—work which often seemed to yield little harvest. God's Word does not go forth from Him void, and we reap, if we faint not.

The movement has been of infinite value in revealing how much *nominal Christianity* is to be found in the "younger Churches." Sometimes in our missionary propaganda we tend to suggest that the standard of Christian attainment is very much higher in a "younger" Church than it is in the older ones assumed to be well "settled on their lees." But church membership has been too easily attained in East Africa. Now revival has brought to the front much purely nominal adherence to the Church, and revealed the sharp inroads of secularism, as well as the lingering persistence of old superstitions and fears. Second generation Christians only too often live on a far lower spiritual level than did their fathers who had to face persecutions and hatred almost unknown to-day. (Here, probably, we have a repetition of the experience of the first century Church. The letters to the Church in Asia [Revelation 2 and 3] show a sharp falling away from the "first love"—and the literature of the second century shows an even sharper change in spiritual temperature.) The conversion experiences of these young Christians in East Africa make plain that those called to the ministry, whether in "older" or "younger" Churches face essentially the same problems.

The revival has revealed in a way somewhat startling to missionaries the extent to which *racial and tribal*

feeling has penetrated the Church, and weakened its fellowship. Missionaries have assumed, rather complacently sometimes, that the racial antagonism so evident in the political and economic sphere was almost absent from the Church. But revival has brought further self-examination among Christians of both races. Missionaries have realized how often their own example has fallen short, because unconsciously they have been affected by the prevailing aloofness and superiority complex of their own race: and African leaders have realized how their own work and witness have suffered through allowing racial resentment to find a place in their hearts. If the revival has done nothing else, it has brought great blessing in making Christians of both races more alert to the spiritual danger that besets them in this matter: and already in church courts and Christian Councils there is a renewed determination to ensure that the Church which preaches that all are one in Christ Jesus should make that unity very clear within its own fellowship and in its example to the world. In Kenya, unconscious tribute has been paid to the revivalists by a campaign of hatred and abuse stirred up against them in the vernacular Press by nationalistic politicians. These maintain that revivalists are tools of the Europeans, used by them to deny the African his rights: or alternatively, that the revival is a European dodge to recover his lost property! Many members of the movement are finding their new faith tested by much petty persecution and abuse of this kind.

The revival has also acted as a solvent of the old tribal antagonisms that have been the curse of Africa. While the Church has notably triumphed in many parts by bringing the tribes together, yet this revival has revealed how easily the old prejudices can persist under a Christian profession; and many have been convicted of a failure in Christian witness at this point.

ALL over Africa the Church has suffered from the lack of *high ethical standards*. Ethics and religion are not traditionally connected in the African mind, and in every mission there have been many disappointments when young Christians, who seem well founded in the faith, have been overcome by temptation to dishonesty or immorality. Many of the sneers directed by worldly people against Christian missions and the young converts find their excuse in these cases of moral failure. Bishop Brazier's article draws attention to the uncompromising demand within the revival movement for "100 per cent. standards." The present writer has had to deal with many cases of confession of sins long hidden, or of restitution of money or goods appropriated when in positions of trust. And this emphasis on honesty and integrity in service has made a big impression on government servants, business men, and other outside observers.

In this demand for absolute honesty and purity, there is an obvious parallel to the Moral Rearmament movement, but as Bishop Beecher has observed, the two movements must not be confused.

Other characteristics must be more briefly stated. This revival has done good work in calling forth *lay leadership*, and very noticeably

among African women, who do not come forward easily.

THE movement has also proved itself a *persisting force*. Having begun some fifteen years ago, it is still spreading, and so cannot be regarded as a merely transient emotional outbreak. And as it has persisted it has also shown itself capable of shedding the emotional excesses of the early days, and of criticizing itself and learning by its mistakes. The leaders, some of them young and until recently unknown, show an astonishing maturity of judgement and great wisdom in controlling their less disciplined followers.

The reviving of personal faith among older Christians, and the bringing to full conversion of many nominal church members, have had a *bracing and reviving effect throughout the Churches as a whole*. The movement has persistently fought complacency and self-righteousness, and has taught clearly that judgement begins at the house of God. It has refused to be content with "things as they are," and has been quick to realize what a deadening force mere "custom" can be, even when it began as a wholly good custom. The bracing effects of this challenge can be seen far beyond the circle of those who call themselves "revival-men."

Revival has also fostered the *breaking down of barriers between denominations*. Although the reports published in *World Dominion* all happened to come from Anglican writers, it should be noted that the revival has in no way been confined to the Anglican Church. The movement certainly began in the Church Missionary Society Ruanda Mission, but as it has spread the authentic notes of the apostolic Gospel have evoked a response among Methodists, Presbyterians, Moravians, Lutherans, and many others, bringing a new sense of unity in the fellowship of faith and the work of evangelization.

And revival has indeed brought a new emphasis on *evangelism* as the primary work of the Christian Church. There is always a tendency for small Christian congregations to adopt a defensive attitude before the world, feeling that they are too weak to attack, and must jealously conserve for themselves and their children the Gospel committed to them. Revival has shaken many such congregations out of their apathy, and made them see that around them lies much land waiting to be possessed for their King. And such awakening appears not only in committed followers of the revival movement, but also among those to whom it makes little or no appeal. A tree is known by its fruits, and as the adherents of the revival must needs prove their sincerity by effective evangelism, so also those who reject its message must needs prove the sincerity of their faith by their works of evangelism. So, on both sides, Christ is preached, and for that we give thanks to God.

The accounts of the revival already published have not concealed certain weaknesses. Emotionalism always appears along with revival in its early stages, and is not to be feared when it is properly controlled. All Africans feel the need for an active expression of their faith. We Europeans introduce forms of worship tried and tested over many years, and full of dignity and doctrinal significance, but oh, how dull and repressed they must

often seem to a naturally gay and impulsive people!

RELIGIOUS emotion commonly expresses itself in song; we remember how the hymns of Charles Wesley or Ira Sankey "sang" the revival message across many lands. This African revival has its "signature tune" sung continually at its meetings—a translation of a little chorus originally taught by missionaries. Despite the great gifts of harmony found in many tribes, this movement has not yet produced the hymns that might carry its message across the continent.

A certain censoriousness is probably inevitable. The more vital the experience, the more the convert tends to feel that no one can be a child of God who has not had the same experience, and that his previous experience and Christian living are but as "filthy rags." Older pastors and evangelists have felt hurt and puzzled because young enthusiasts accuse them of not being true believers or faithful pastors, and sometimes lack the courtesy and consideration due to those who were the firstfruits of Christ in their midst, and without whose faithfulness over many years there would have been no Church, and nothing to be "revived." The leaders do their best to restrain such inconsiderate criticism, and we pray for a deeper understanding and fellowship between the church leaders whether within or without revival circles, so that such manifestations may be seen in proper perspective and may not be allowed to hinder a true work of the Holy Spirit.

In theology, there has been some misunderstanding through a careless use of the words "saved" and "salvation." In many East African languages the revivalists call themselves the "saved ones," implying (and often claiming) that they alone are truly saved. When I was told that one of our finest African padres had been "saved" (i.e., had joined the revival movement) I had to point out that the minister in question had been a great servant of Christ for many years, and had undoubtedly been "saved" before most of those present were born. In fact, he was there in the revival circle, not because he had not till then been "saved," but clearly because as a true child of God he could recognize the working and hear the call of the Holy Spirit. While there has been misunderstanding on this matter and in some cases a breach of fellowship, it has been good to see a revival of theological interest and enquiry as to the true meaning of being "saved," and whether anyone can be saved twice, and what is the New Testament use of the word "salvation." In the long run such theological argument can only do good within the Church.

It is not in these matters that the present writer sees dangers, but rather elsewhere.

The movement has so far had little impact on the untouched pagan (at least so far as Kenya is concerned). It has done noble work within the Churches, but unless it can go further, and reach the untouched masses, it must inevitably suffer frustration, and be turned in on itself in a form of pietism. If, however, the revival can send forth the "saved ones" to call others to salvation—the many who seem hardened against the more orthodox methods of mission-trained evangelists or clergy—then indeed we may see the great mass movement

for which we have longed and prayed over so many years. That God may so use it must be the prayer of all who look for the coming of His Kingdom in East Africa.

Again, there is still a danger that the revival might develop into a "Christian movement" rather than a positive reinforcement of the Church of Christ. In China I understand that there are many Christians, with a strong but individualistic faith, who have "little time" for the Church, and sit very loosely to its fellowship. Evangelicalism of a strongly individual type has usually almost no "theology of the Church," and does not regard it as part of the Gospel given us in the New Testament. So, while it is true that the danger of schism has passed and the movement is working within the Church, there remains the problem of converts who deem it unnecessary either to seek baptism or church membership (or to return to it where lost), and who profess that their faith is of a superior kind which does not require the support or discipline of church membership.

It is here that one finds the real reason for the doubts and fears of some missionaries and leading African Christians. It is hard for an African pastor to be enthusiastic about a movement which leaves his church empty on Sundays while his keenest members attend conventions all over the countryside; still more so when the collection bag is empty (on which his salary depends) and a generous Christian liberality finds its outlet in contributions to funds for campaigns and conventions. The danger is a real one, and, fortunately, many of the leaders are well aware of it. But the criticisms to be effective must be made from the inside and not from without. If pastors and missionaries give their hearty and prayerful support to this revival, and show themselves willing to give full recognition to a "charismatic" ministry called into being by the Holy Spirit, parallel to the regular ministry of the Church's training and ordination, they may well find that the danger has passed, and the Church, revived and purified, recognized as never before as the God-appointed instrument for calling men and women into His Kingdom.

ONE last word—to the writer this revival has brought much personal help and encouragement, for to him it is a manifest token that the work and prayer of two generations of missionary and African workers are indeed accepted of God. This revival is a notable part of the harvest granted us by the Holy Spirit. There can be no clearer proof of the genuineness of the movement than the fact that hundreds of Africans who know no church history give their testimony in terms almost identical with those of the converts of the great evangelical revival of the eighteenth century, or of the Sankey and Moody revival in the late nineteenth century. Could the experience—and its fruits in changed lives—be so similar if the author were not the same Spirit of God?

This revival is therefore a clear proof to all the "sending" Churches that the Holy Spirit has been given to the African even as unto us, and therefore makes an end to the foolish criticism that perhaps Christianity is not a "suitable" religion for Africans. It is a clear demonstration that the "indigenous Church," so much discussed in

policy committees, has arrived, for this movement is not something worked up by the missions: it is a genuinely spontaneous movement in response to the working of the Holy Spirit. Here, for the gladdening of our hearts, are men and women who can say, "Now we believe, not because of thy saying; for we have heard Him ourselves and know that this is indeed the Christ, the Saviour of the World."

Celebrating the Festival of Britain

The Missionary Contribution

The Festival of Britain has been a composite affair to which many different sides of national life and history have contributed, in the great towns and villages as well as in the exhibitions at the South Bank and Battersea. The Churches have been allotted a place in all this activity, though it has not received the same degree of publicity. Further efforts on the part of the Churches are being made during September to emphasize the missionary and evangelistic work of the Church, and we would call attention to two outstanding efforts of this kind.

* * *

THE FAITH OF BRITAIN Exhibition in the Crypt of St. Paul's Cathedral has been organized by the British and Foreign Bible Society and the Conference of British Missionary Societies in co-operation. It was opened on 7 June and will remain open until 29 September. It has drawn a considerable number of visitors each day who have been greatly impressed by the visual methods of presentation used to bring home the great Biblical themes and the extent and variety of Christian work overseas. The Bible has been shown to have the power to change people's lives. The exhibition is open from 10.45 a.m. to 7 p.m. except during Divine Service in the Cathedral.

* * *

FOR SUCH A TIME AS THIS is a month of united evangelical witness which is being carried on in the Central Hall, Westminster, by the World's Evangelical Alliance. It will last from 1-29 September. The first three weeks will be devoted to an exhibition of work at home and overseas in which 150 Churches and Societies co-operate, as well as an important exhibition illustrating the history of the English Bible; special films and music will also be demonstrated. The last week of the period will be a series of public meetings concentrating on evangelism and led by some notable evangelists.

* * *

The Festival of Britain has coincided with a period of special difficulty in British foreign affairs and threats of serious dangers at home which has checked any tendency to smugness and complacency. There is at the present time in many places very real searching of heart as to the deeper levels of the resources of British life and as to the kind of contribution (dare we say, witness?) which Britain can and should be making to the world. These exhibitions and meetings should serve to deepen that concern and to suggest possible ways of contribution and witness.

Colonial Workers in Britain

C. H. Cleal

THIS title needs immediate qualification. There are numbers of coloured people who are not colonial. There are, for instance, said to be some fifteen hundred Indians who live by door-to-door trading, and there are Chinese in Liverpool and elsewhere. Further, in view of the term "workers" it should be mentioned that although the number of those technically "unemployed" may be relatively small, not much over a thousand, there are of course many who are not qualified for regular employment in recognized trades.

These are not by any means the only difficulties in attempting to define the size and nature of the problem. The situation varies greatly in different places. The effects of mixed marriages are said to be different in Liverpool and in London, the problems of Bute Street and Loudon Square, Cardiff, are quite different from those affecting an inland city like Birmingham. The figures given by different authorities vary enormously. In Liverpool, for instance, estimates of the coloured population vary between six and ten thousand, and in the country at large between twenty and sixty thousand. Then there is the distinction between those of the second or third generation who regard themselves as "Boltonians" or "Mancunians" and those who have come over in recent years or months. There are those who come over to work as trainees under a well-defined scheme, those who are equipped to work as welders, boiler firemen, motor mechanics, and turners, those who judged by British standards are unskilled, those who can only obtain employment as labourers, seamen like the Arabs in Hull. Then there are the stowaways. How can any generalizations fit all these types? Is type the right word? Each case seems distinctive, from the Iraqi student who is compelled to earn a living by carrying sacks of flour, to the Nigerian who earns a living by night shift work at the hotel.

These disparities of personal circumstance and qualification really necessitate a careful inquiry either under Government or private auspices. Such an inquiry, however, would take a long time, and meanwhile enough evidence has been gathered, for instance, by Mr. Anthony Richmond of the Liverpool University Social Science Department, by the Franciscan workers in Stepney, by the London County Council, and of course by the ministries chiefly concerned—the Colonial Office and the Ministry of Labour—to show that a serious challenge is undoubtedly presented by the presence of so many coloured people in Britain. Action must not wait upon the results of any inquiry, however valuable.

This challenge is felt more and more by the Churches. Those who were at the Amsterdam Assembly of the World Council of Churches must have noted the tremendous enthusiasm which greeted declarations directed against racial discrimination. But how much easier it is to decry racial prejudice of which we read in the newspapers, and which concerns South Africa or America, than race prejudice which exists in our own

town, and about which we ought to do something ourselves.

THERE are many who argue that some of these folk would have been better advised to stay in their own country. Sometimes this is the case, and efforts are made abroad to explain just what the employment situation is here, and to discourage those who have no specific plans from coming over. The Home Office has made efforts to tighten the regulations permitting stowaways to land in this country. Nevertheless, most coloured people in Britain are British in nationality, and British subjects have a perfect right to move about as they please, and indeed who would challenge this right? Further, here is a golden opportunity for Christians to demonstrate that friendship which they say is the practical expression of the Gospel of Christ.

What are the facts about racial prejudice in Britain? Officially of course there is no such thing. The Government, the T.U.C., the Churches, and many and various societies have all decried it, and stated that their policy is unalterably opposed to it. All the same, there is indisputable evidence that such prejudice exists in communal life, in the case of individual employers or employees, even in the case of church members. Anthony Richmond has distinguished between a vague prejudice based upon visible differences of colour and temperament, and specific discrimination expressed in preferential treatment for whites. He further points out that especially in areas where there may be unemployment there are factors operating such as fear of insecurity, which when blended with the other mental attitudes can provoke serious inter-racial troubles.

Here again generalizations are most dangerous. The writer has seen the generosity and spontaneous friendliness which is shown by workers to fellow employees from abroad. Anyone who cares can see countless examples of kindness and courtesy to coloured people in buses and trains. Those who were present at the Lord's Test match when the West Indians defeated England at cricket, will recall the pleasure given to the crowd by the singing of the happy band of West Indian spectators. So much depends on the attitude of the individual. Official policy against racial discrimination in fact depends for its effectiveness upon its implementation by countless individuals in shops, restaurants, factories and elsewhere.

Policy, however, must take a more definite shape than mere assertions of racial equality. There is general agreement on the desirability of dispersing colonials more widely among the towns and cities of Britain in order that any segregation of coloured peoples into distinct communities may be avoided. Temporary holding hostels may be necessary, but colonials must not be encouraged to settle exclusively in one district. The experience of the ports like Liverpool and Cardiff and also of cities like Manchester, shows that segregation leads to a lowering of the standard of life, and the creation of a kind of "sub-proletariat." Thus the Ministry of Labour seeks to find desirable employment for coloured people from Stepney in places like Worcester, and the newly formed steering committee in Birmingham sets its face against

the establishment in that city of a "coloured quarter."

What we need, therefore, is the integration rather than the segregation of coloured people. This means an educational policy, the setting up of community centres to which Africans, West Indians, and others may invite their white friends and vice versa. It means above all the readiness of landladies to take in coloured people. Here we reach the crux of the social problem. Without a willingness to help with the problem of housing the whole policy of integration breaks down. Here surely there is room for Christian witness.

The British Council with some reason confines its attentions to the student class, and up to now the missionary societies have concentrated their efforts mainly upon the eight thousand students over here for varying periods. There is reason also in this attitude. Not only is it imperative that the missionary societies should keep in touch with Christian students who come over from Africa, India, and other lands in order to ensure them a welcome here, but obviously the future of Christianity and the younger Churches is partly bound up with the impression which these young and coming leaders of their communities take back with them to their homelands. Nevertheless, the Conference of British Missionary Societies has taken active steps to awaken the home Churches to their responsibilities in the matter of the "workers," for there can be no class distinction in Christian hospitality, based upon relative educational standards or anything else.

Next to the finding of decent accommodation, is the need for awakening public opinion on these issues. Some time ago at Deptford, the Churches united with the local Trades Council and others in ventilating questions of racial prejudice which had reached serious proportions in the district.

IT would be dishonest to overlook the question of inter-racial sex-relations. If it is held to be unsound economically to bring whole families over to this country, as some contest, then it must be recognized that there will be mixed marriages, and children who will need to be treated with exactly the same care and attention as any other children, both at school and in the community generally. Adoption societies will have to watch against discrimination here. Incidentally, a social survey in Liverpool proved conclusively that any prejudices or distinctions which are formed by children at school are more often due to such differences as social status or clothing than to differences of colour or physical characteristics. It must be recognized that white girls from perfectly decent homes, as well as girls with an unfortunate background, will associate with coloured men; there are also girls who come over from other countries, and often do fine work here. There were, for instance, the girls from Barbados who were placed in hospital work and whose services were and are very necessary.

Where the Church is awake, there are unnumbered opportunities for Christian friendship and understanding, and the response to an inquiry from the British Council of Churches addressed to various localities showed an increasing desire to do the right thing. Sometimes the problem is specific,

concerning seamen, as at Grimsby, or miners (sixty of them) who have become well absorbed in the local community in Scotland; in other places great and small there is a complex problem as in Birmingham, or at Woking, where in addition to coloured domestic workers there are some engineering and office employees. Christian employers and trade unionists in particular have the duty of exercising fairness in undertaking and completing contracts, in welcoming coloured people to union membership, and in securing proper billets for them.

One difficulty is that of manpower. One person should really be set apart by the Churches to attempt to cope with this problem, and the Government would be well advised to set up, through the Colonial Office, a national co-ordinating committee, which could look at the problem as a whole and see that voluntary and statutory agencies were working harmoniously and efficiently to meet these needs of which we have spoken. So far as the voluntary societies are concerned, we cannot do better than to quote once again the words of Lord Listowel to the London Council of Social Service, spoken nearly two years ago but now more applicable than ever, "What these people need is the hand of friendship, and the understanding spirit which only their fellow citizens can give. We must look to personal example, and to the example of voluntary organizations which take the lead in social service, to create a determination among ordinary decent English men and women not to allow the growth of a depressed minority of second-class citizens." We may add that the voluntary agencies need the helping hand of those who are employed by Government or local authorities. And, by the way, this is forthcoming with great readiness, patience and care on innumerable occasions. Also, the voluntary organizations need financial help if this matter is to be tackled on the scale which it deserves.

WHAT about evangelism? Considerations which apply to the work of evangelism universally, for instance the need to look on the non-Christian not as an object of our skill or patronage but as a member of the human family and our brother, obviously apply here with great urgency. The hand of friendship, the offer of accommodation or employment, is a part of the evangelistic purpose. Further, as was pointed out with great force at a recent conference by the Rector of Liverpool, if the Church is to evangelize, it must be by a patent willingness to offer equal privileges in worship and service to all, and the avoidance at all costs of a separate Church or Mission to coloured peoples, thus treating them in isolation from their white brethren and being faithless to the New Testament conception of the Church.

CONGRATULATIONS!

Our sincere congratulations go to Dr. J. H. Oldham, whose name was included in the Honours List announced on the King's birthday. His Majesty has created Dr. Oldham a Commander of the Order of the British Empire for services to educational and religious organizations.

Leaflet and Newspaper Evangelism in South India

John H. Piet

THERE is power in the printed page. No one can deny this. God Himself has taken recourse to this means and makes Himself known through the Bible.

The power of the printed page seems to increase in proportion to the lack of material available. Where an abundance of paper is known, people do not pay as much attention to reading material as where such extravagance is not the case.

At present in many parts of South India, great numbers are learning to read. Adult literacy is a popular programme. Universal education for children is being pressed. If adults cannot read, they at least crave reading material for their children or relatives who can.

In other words, many are psychologically "ready" for the printed page. This being so, it seems incumbent that Christians not only meet this need as best they can, but use the eagerness to read for the spread of the Gospel. The way this is being done in South India is (1) through leaflet evangelism, and (2) through newspaper evangelism.

Leaflet Evangelism

Leaflet evangelism started in Vellore through the combined efforts of the two local churches and seven Christian institutions. The outreach programme of these nine bodies was co-ordinated through the Evangelistic Council. In 1949 the Council printed and distributed 60,000 seriated leaflets. In 1950 the figure rose to 350,000; and in 1951 it promises to go well over 800,000. In addition, other centres are adopting the programme to their own local situation, so it is difficult to deal henceforth in exact figures.

Tract evangelism is not new. The only original aspects that can be claimed for it, perhaps, are the arrangements of material and the way in which the leaflets are produced. The first series, for example, followed the calendar year of the Church. During the year the citizens of Vellore were introduced to the following six subjects in June, August, October, December, February and April: *Meet Jesus Christ; Read the Bible; Come to Church; Merry Christmas; Christian Social Work; Easter.*

Under the title of each leaflet, the serial number of that particular leaflet was printed. At the end of the leaflet, the immediately prior and the next-to-follow leaflet were advertised. For instance, under the title *Come to Church* was printed "Leaflet number three." At the end, the following occurred: "Leaflet number two was: *Read the Bible.* The next leaflet will be *Merry Christmas.*" In this way readers were able to follow the series and to ask for those they had not received. One village, for instance, sent a messenger to town saying, "Our village received leaflets three and four. We would like to have one and two as well."

Not only are the leaflets themselves advertised, but a "come-

hither" is also printed. At the end of each tract, the following lines occur:

> If you would like to know more about this, buy a Gospel portion and read it. Furthermore, consult any member of the Church of South India for enlightenment. Gospels may be purchased for one anna at the following places . . . (The list of places then follows).

In this way, enquirers know where to turn for further guidance.

In the Telugu field, an evangelist handed a leaflet to a villager who at the time was munching a plantain. It was in the local weekly *shandy* or bazaar. The evangelist said, "I know you don't have time now, so take this home and read it. If you want us to come to your village, send for us and we will be there." The villager did as he was told. He sent for the evangelist and as a result twenty-seven families were baptized. As far as anyone knows, the Gospel had never been preached in this particular village.

There are a number of ways in which seriated leaflets may be distributed. In Vellore students do the work. On a given Friday two hundred or more of them gather for devotions. After this, they are sent in groups to various wards. Within a short period, 10,000 leaflets are easily distributed. Instructions are that they be given only to homes and shops—not to individuals.

For villages cycle-boys or local teachers are used. Cycle-boys are placed on routes like mail carriers —a prescribed number of villages for each day. In this way one cycle-boy can cover between seventy-five and a hundred villages a month.

The results of leaflet evangelism are difficult to appraise. The Gospels, Christian booklets, and Bibles, however, have shown a marked increase in sales since the programme was started. Furthermore, we know that people read the leaflets. Recently, one of the Vellore Bible women casually visited the home of a Brahmin widow friend of hers. During the conversation, the widow took from the table drawer a stack of leaflets. This stack contained every leaflet in both Series I and II. It was an indication that at least this individual closely followed the programme of the series.

IN one of the villages the cycle-boy from one area crossed into the territory of another. While distributing leaflet number three, the villagers said to him, "We've already had *this* lesson. We're up to lesson number seven. Give us something new and we'll read it."

Leaflet evangelism has a number of distinct advantages. As was said before, it rides the wave of psychological readiness in areas where people are learning to read. It is reasonable. In India, one thousand leaflets cost just over five shillings. It is effective—as effective as the material produced. It is one way in which the very few can reach the great many. A group of two hundred Christians can preach the Gospel through leaflets to a countless number. In other words, the way is open to fulfil the command of our Lord: " . . . preach the Gospel to the *whole creation*."

Newspaper Evangelism

Another inexpensive and effective way to make Christ known is through newspaper evangelism. A small block plus commentary covering a space two inches high and two columns wide costs under £6.

A reduction is given provided a minimum number of inches is agreed to in advance.

At first, this sounds like a great deal of money, and yet when one figures that the Sunday edition of the *Hindu* (Madras) reaches 68,000 people and that four people on the average read each paper, the initial cost per person does not seem so high.

AT present in South India, there are twelve organizations which contribute to newspaper evangelism. Outside the work of the National Christian Council, this is as remarkable a programme of Christian fellowship and sharing in a co-operative effort as is found anywhere. The following have each contributed something: The Church of South India, the National Christian Council, the United Lutherans, the American Lutherans, the Missouri Synod, the American Arcot Mission, the Church of Scotland, the American Baptists, the Danish Lutherans, the American Madura Mission, and the Swedish Lutherans.

A committee of four draw up the series and collectively write the articles. Each advertisement carries the same box number, so much so that D 39 is well known throughout South India. Interested individuals write for more information. One or two letters arrive each week. Sometimes as many as eight come.

Each letter is answered by one of the committee. A copy is sent to the nearest pastor in the town from which the letter comes. This pastor is asked to make contact and follow up the work that has been begun through the newspaper.

A sample of two Hindu, and one Moslem, letters is given below. These will give some indication regarding the tenor of replies.

A Brahmin from Pondicherry writes:

> Surely, sir, the intensity of His presence can be felt by those who have unflinching belief in Him, and whose very breath speaks about the Glory of His name. As I write this the nearby church bell rings with swelling peals, and what more proof do we want about His omnipresence? May His Divine Presence be felt by more and more people like me to whom your advertisement gives an impelling impetus.

Who knows but what this individual may be taken from his home to the Church by the pastor to whom the reply is sent?

A Moslem from Malabar:

> I thank you for your advertisement in the *Hindu*. I as a Moslem believe that there is no difference between your faith and mine. A critical analysis of the *Quoran* will show that there isn't any difference between Islam and Christianity. In fact, we believe in all the prophets. It is a cardinal principle of Islam.
>
> Will you kindly send me a photo of Jesus like the one published in the advertisement? It radiates with so much of dignity and sublimity. I enclose a "cut" from *Life International* in which the same picture of Jesus has been found.

This letter is sent to a specialist in Islam who lives in the Malabar area. At least, there is an opening for further discussion and more light for this Moslem.

A third letter comes from an electrical and radio engineer in Tiruchiarpalai:

> I have been watching with great interest the very useful extracts from the Holy Bible published by you from time to time in *The Hindu*. Can you please send me a full list of these insertions for

circulation among my friends and other interested persons? I shall pay for the cost of the booklet, if any, containing these Bible extracts.

In these and in many other ways, avenues are opened through literature. Now is the day. Now is the hour. May we heed the words of the Holy Book:

We must work the works of Him that sent Me, while it is day: the night cometh, when no man can work.

THE CHURCHES IN JAPAN

A RECENT report that the Church of Christ in Japan (*Kyodan*) was dying, if not dead, led to further investigation. This Church, which was the outcome partly of voluntary and partly of forced unions during the war, has remained together since the war, though it has suffered some serious defections. Recently it has undergone an overhauling of its structure with the result that there have been some more losses; some thirty congregations out of a total of over 1,400 have left the *Kyodan*. Nevertheless the Church of Christ remains easily the largest of the Protestant Churches in Japan. Its membership, according to a recent government survey, is over 121,000 out of a total Protestant membership in Japan of 185,000 and it claims two-thirds of the clergy and the Protestant Churches.

There are other signs of life in this Church which had such strange beginnings: it has pressed ahead with the reconstruction of devastated buildings, it is reaching the people through its literature, its congregational attendance and giving are increasing.

The same can be said of other Churches which separated from the united Church: thus the Japanese Episcopal Church (*Nippon Sei Kokwai*)—the Anglican group—reports a marked increase in adult baptisms while the figures for infant baptisms remain practically the same. This increase was the result of a church mission. The number of clergy and church workers have declined very drastically, as a result of the war and the present economic situation, while the decrease in missionary strength has been even greater.

These figures are particularly significant in a period when the evangelistic opportunity has been an outstanding feature of post-war Japan; that opportunity has not been adequately reflected in church membership figures and we may surmise that here is the special weakness of the situation in Japan.

Literacy Campaign in Haiti

H. O. McConnell

IN one missionary meeting the Chairman introduced me as coming from Haiti, in the Pacific. Needless to say, it took all my powers of tact to avoid embarrassing the good Chairman and at the same time explain to the congregation that Haiti is in the West Indies in the heart of the Caribbean Sea.

But indeed placing Haiti in the West Indies may not have helped some folk very much towards an understanding of its geographical position. Someone, on hearing that I came from the West Indies, immediately asked if I happened to know a friend of his who was in the West Indies, at a place called Trinidad? Trinidad is most of 1,000 miles from Haiti, so it is not surprising that I did not know his friend! It is not generally realized that the West Indian chain of islands stretches almost 2,000 miles from the south of Florida to the north coast of South America.

Columbus landed in Haiti on the sixth of December, 1492. It was the first large land area to be discovered in the New World. He gave it the name of Hispaniola (little Spain). Its area is about that of Ireland. The inhabitants, Red Indians, were soon almost exterminated by the Spaniards and hardly a trace of them remains to-day. By 1510 slaves were introduced from Africa. Early in the seventeenth century buccaneers settled in the small island of La Tortue off the north coast of Haiti, and in the course of time gained a footing on the western end of the main island. By the treaty of Ryswick (1697), the western section, about one third of the whole, was ceded to France and became one of her richest colonies.

Following the movement set in motion by the French Revolution (1793), in one of the greatest epic stories of the struggle for freedom, these rudely transplanted sons of Africa shook off the shackles of slavery, and having driven out the French and defeated General Leclerc, brother-in-law of Napoleon, soon began a great experiment in black democracy. Henry Christophe, ex-slave, emperor, built the citadel, still reckoned the eighth wonder of the world, on the summit of a mountain 2,600 feet high, to resist the French should they try to retake the island, but they never came back. Toussaint Louverture, ex-slave, self-taught genius of a general, smouldered to a treacherous death in a French dungeon, but lives for ever in Wordsworth's sonnet:

Though fallen thyself never to rise again
Live and take comfort, thou hast left behind
Powers that will work for thee; air, earth and skies;
There's not a breathing of the common wind
That will forget thee; thou hast great allies,
Thy friends are exultations, agonies,
And love, and man's unconquerable mind.

The task of moulding a people out of ex-slaves was prodigious. As slaves, they had not been allowed to marry. How inculcate morality? The vast majority had no common language except Creole which was despised as a patois, and no attempt was made to write it until very recent times. The

official language is French, and though great efforts were made to make the people literate in French, it is not surprising that these largely failed except for the small minority of the *élite*. It is very hard to learn to read in a language you do not speak. So right down to the present time probably eighty per cent. or more of the population are illiterate.

With this background in mind, one can readily understand that, like that of most Latin American countries, the history of Haiti since its independence in 1804, has been broken by many new beginnings. A series of revolutions led to the intervention of the United States in 1915, and Haiti underwent occupation by the American Marines until 1934. A fairly complete medical service was organized by the Americans, and also an Agricultural College and many other activities, but on the other hand deep resentment was felt by most Haitians towards the occupying power. The Haitians are a proud people, very jealous of their independence, and not all the schemes for improvement met with the hoped for success.

In recent years a military *junta* has had on two occasions to take over the reins of government, but it is not really surprising that in such a young country with so many difficulties to face, the experiment in democracy must needs have many vicissitudes.

One good aspect of Haitian life is that most of the country is held by peasant farmers, each with his piece of land. This was very good years ago, but a farm that was adequate for a family a couple of generations ago is no longer sufficient for the families of the grandchildren. Add to this the facts of deforestation and land erosion, and it will be readily seen that the problems of over-population and consequent poverty are serious. It is estimated that Haiti has an average population of 260 to the square mile, the greatest density of population in an American Republic. Moreover, much of the country is mountainous and there is quite a lot of arid land.

ACCORDING to the Constitution of Haiti all religions are free, but the Roman Catholic Church, being the religion of the majority, enjoys special privileges. (There are almost 1,000 priests and nuns, mostly European or Canadian, in Haiti.)

Inevitably the animistic superstitions of Africa persist, but it is quite misleading to suggest that most Haitians are voodooists. It is probably true that voodoo worship continues on a large scale, but if one can judge proportionately from the number of new converts to Protestantism, possibly not more than one in twenty of the population engages in voodoo practices.

In recent years a great many converts have been added to the various missions working in the country. In addition to the North American Baptist Home Missionary Society and several other Baptist Missions, the American Episcopal Church, the Methodist Church (of England), the African Methodist Episcopal Church, the Adventists, the Church of God and other Pentecostals, the Salvation Army, Jehovah's Witnesses, and many others, there are two Bible Schools and many small groups, some of which are connected with congregations in the United States or Canada, while others are quite independent.

The recent census revealed that the population of Haiti is more than three millions, but as no questions as to religion were asked on the census forms it is impossible to know the number of Protestants.

WHILE one deplores the multiplicity of mission groups and the fact that frequently the converts have more zeal than knowledge, it is highly significant that great numbers throughout the country have accepted the evangelical faith in some form or other. There has not been a mass movement as in certain parts of India, or West Africa. People usually come in ones or twos, sometimes brought by their friends, sometimes impelled by sickness or in the hope of finding deliverance from the fear of evil spirits. There are now whole areas in the country where superstitious practices have been entirely uprooted and where the population of the particular district has become Protestant.

What has been said by way of background information is necessarily very incomplete, but should give in general the setting of the Literacy Campaign of which I have been asked to write in greater detail. The nature of the evangelical work referred to above will also be told more fully and illustrated from the experience of the Methodist Church as it is the only work of which I have first hand information.

The Story of the Literacy Campaign in brief.

Creole is the fascinating popular language of about 3,000,000 Haitians. It has a pleasing sound, is colourful and forceful in expression, and has a rich vocabulary. While most of its vocabulary is drawn from French, with a regular modification of certain sounds, and with some words having a different meaning in Creole from in French, it can definitely be said that Creole is not just a debased form of French. Some experts suggest with plausibility that the syntax and grammar of Creole resemble certain West African languages. Wherever there were African slaves in a French speaking milieu (e.g. Louisiana, Martinique, St. Lucia, and other places as well as Haiti) much the same sort of Creole developed.

Because of the superficial resemblance (in vocabulary) of Creole to French, no attempts were made to teach people to read in Creole. It was also thought that to do this would be a retrograde step, putting off indefinitely the time when all Haitians would speak French. So when the idea came to us to write Creole simply and seek a simple method of teaching people to read it, the suggestion was met with utter ridicule. We were told that Creole had never been satisfactorily written and could not be. Some who were sympathetic to the idea assured us that we were wasting our time, "for," said they, "even if you succeed in writing Creole simply and in finding a simple method of teaching it, the Haitian Government will never allow you to do so since French is the official language." Creole was despised as a vulgar patois and to use it in any way was thought to be lowering.

Now a very wonderful thing has happened. Not only has a phonetic orthography (a simple system of spelling, with one letter for each sound) been prepared, and an easy method (the Laubach Method) of teaching adult illiterates to read in

a matter of days or weeks, but the Haitian Government has created an Adult Education Section in the Education Department to organize and direct the use of this method throughout the whole country. It publishes a small newspaper in Creole which is given gratis to all new literates, and also delivers a diploma to each person who learns to read. Already almost 10,000 of these diplomas have been distributed, but the number of people who have learned to read is probably nearly four times this number.

One may well ask how all this has come about. It has been through a series of providential happenings, a few of which may be mentioned. It had happened that my French professor had been very insistent on us paying special attention to phonetics, so one day the idea came to me to write Creole as in the International Phonetic System but cutting out the special symbols. This has proved most satisfactory as it is done in such a way that the new literates will have nothing to unlearn when they pass on to French and has been approved by the linguistic specialist, Dr. Robert Hall Jr., of Cornell University, who was asked by UNESCO to check up on the orthography.

When we were looking for a suitable teaching method, Dr. North of the American Bible Society sent us a copy of Dr. Laubach's *Towards a Literate World* and it turned out to be exactly what was needed. When we were nearly ready to make practical tests with the charts we had prepared there was a change in the Cabinet and the new Minister of Education proved to be an old friend who listened sympathetically as a Haitian friend and myself enthused over the possibilities of the peasants becoming literate. He actually arranged for his Department to print 1,000 experimental charts for us.

Soon the American Ambassador became enthusiastic over the method and when Dr. Laubach was able to visit Haiti in 1943, the Ambassador presented him personally to the President of the Republic who was soon won over to support of the Literacy Campaign.

THE story is too long to relate in detail, and perhaps its deep significance can best be appreciated through a literal translation of a letter written by a new literate. Here is what she wrote: —

> I was a young girl who didn't know anything. One day I saw one of my friends in the act of reading. I wept and I said: "O God, if ever I am to read, make me learn before I get any bigger." One day I heard that a Creole school was opening. I said to my father: "Father, I'm going to go to school." My father said: "Do you think you can learn to read through Creole?" I replied: "Well, if I can't, I'll leave." I went to school in January. After three months I received my diploma. Now I have finished reading all the Creole books and have even gone through a first lesson book in French. Together with the Principal I give lessons to the pupils in the Teaching Centre. I see nothing so beautiful as the Creole Newspaper: *Light, Strength, Progress.* I ask the Creole Teaching Office to encourage our Principal with some sort of recompense.
>
> ROSIANA FIS.

One need hardly add that quite a few booklets have been published in Creole, also parts of the New Testament, a hymn-book, and many other manuscripts are ready for printing as soon as the necessary funds can be found.

The Haitian Government has passed a Law inaugurating a Literacy Campaign through the whole country, utilizing Creole and French until illiteracy is eradicated. Unfortunately up to the present the funds made available have been inadequate to implement this Law in any complete measure, but what has been accomplished is nothing short of a miracle and we are constrained to say: "It is the Lord's doing, and it is marvellous in our eyes."

THE nature of the evangelistic work being carried on in Haiti may best be illustrated by relating a connected series of incidents. A small farmer cannot work or eat or sleep. He is under a spell of fear. He says the evil spirits are persecuting him. As he nurses a three weeks old baby, the sick mother lies on a mat on the floor. He recalls that his uncle who lives nearby has been transformed since he accepted the Gospel eighteen months earlier, so he sends for the pastor.

Little by little he grasps that Christ, who is stronger than Satan, only waits to come into his heart to bring peace and deliverance. After careful counting of the cost, he collects his fetishes from the roof and floor and under the floor. He destroys and burns them, and as he asks Jesus Christ to come into his heart, his very look changes. He finds peace.

His wife follows his example. Two days later he comes to the pastor. His wife has been cured since her conversion. He goes off to tell her people, who live about fifteen miles away, what has happened to him and to her. After several visits, four people accept the Gospel. Soon the movement spreads. Today we are helping the congregation of several hundred in that place to build a chapel-school. So it is that God is bringing in His Kingdom.

More detailed information about certain aspects of this work can be had in the UNESCO publication, "*The Haiti Pilot Project: phase one* 1947-1949." Available from H.M. Stationery Office.

FROM BAHRAIN

It is interesting to have news of another nature from that which is claiming the world's attention just now. A missionary of the Reformed Church writes:

Members of the station made weekly village tours during part of the year in the rural districts of Bahrain. It is not medical work that is needed so much now that the Government has mobile dispensaries and regular village clinics in some places, but these visits with the gardeners and fishermen and refinery workers and their women folk give us precious opportunities to witness for Christ. Part of our Bahrain staff spent time in Qatar during winter and spring and we were grateful for Dr. X's help for one month. A small boy with tetanus was admitted. She sent a wire to Bahrain for tetanus antitoxin. When I came to relieve her when her time was up the boy was still dangerously ill . . . his people had given up hope. The doctor left instructions, the oil company sent more tetanus antitoxin, and we prayed for his recovery. He got well and left the hospital three weeks later. There are others like this boy who would have died had we not been there for Doha has no other hospital or doctor available.

Western Civilization and African Religion

Edwin W. Smith

IT has often been said that Africans are naturally religious, and, if we give sufficient latitude to our definition of religion, it is undoubtedly true. Africa is so large, and contains such a diversity of peoples and cultures that it is hazardous to generalize; but, speaking particularly of Africa south of the Sahara, one may say that religious belief and practice are based upon the sense of awe that is evoked by manifestations of supernatural power in the universe and upon a conviction that that power can be put to the service of man.

Mysterious forces are conceived to be inherent in things, latent if not active, all-pervasive; and not in material objects only but also in words, thoughts, desires. So the universal energies are manifested also in human beings, particularly in kings and chiefs but in a lesser degree also in common folk. The power that is in them is not extinguished by death. The people we call "the dead" are still living and at least potentially active in the lives of "the living." It is a cardinal belief among Africans that human society is made up of both visible and invisible members and that inter-communication between them is possible. No iron curtain separates them. By prayer and sacrifice the power that is in "the dead" can be secured by "the living."

Over and above all other powers is the one Supreme Power, recognized in various degrees of clarity and certainty by all African peoples. Many of them, long before a monotheistic Islam or Christianity came to them, thought of that Power as a Person and addressed prayers to him. To others it was a kind of cosmical energy manifest in the great phenomena of nature, lightning, thunder, rain, tempest, but also the source of all power in men and things. The Supreme Power or Being acted largely through other beings—departmental gods regulating rain and disease and fertility, and the great human "dead" relaying the prayers from, and conveying blessings to, the "living."

We can thus distinguish three levels in the religion that is common to all African Negroes: (a) a theism or polytheism; (b) a spiritism or ancestor-cult; and (c) what I call a dynamism. This is the region of divination, of amulets and talismans, of *tabus*, omens and curses, and so forth. It is commonly labelled "Magic" but is really a phase of religion existing side by side with the other phases.

We have here a philosophy, not syllogized but acted out in daily life; a religion and an ethic. African faith controls and motivates African conduct. Tribal solidarity is grounded in the ancestral cult which provides strong sanctions. What we call *tabu* is a powerful regulative force. There is truth in the statement that the strongholds of African religion are to be found not in the doctrines but in the social institutions.

The question before us is this: What effect has the impact of western civilization upon this African religion?

The impact is not homogeneous. It has lasted in some regions far longer than in others; and in some regions it is much more effective than in others. It is at its intensest where, as in South Africa, it has been exerted for centuries by a large white population. But it is questionable whether a single African tribe has escaped the intrusive, explosive influence of our culture.

Now when a "higher" civilization impinges upon a "lower" several things are liable to happen. It has happened sometimes that the "inferior" people are physically liquidated—they die out. They may be reduced to serfdom, become a proletariat. On the other hand, they may escape extinction and the intruding culture may stimulate them to progress, whether by exciting internal development of their own arrested culture or by the adoption of elements of the new culture. The result may be an amalgam of old and new. It may be a *tertium quid*, the emergence of something that is unlike either previous culture, a compound not a mixture.

The robust Negroes are not dying out, nor are they likely to die out. If in some quarters their numbers have decreased, in others they are being augmented. But, for good and for evil, they are undergoing a revolution the like of which history has seldom recorded.

More than a century ago David Livingstone, who witnessed some of the first effects among his people, declared: "If natives are not elevated by contact with Europeans they are sure to be deteriorated"; and about the same time Robert Moffat lamented "the deteriorating influence of juxtaposition (of Africans) with civilized communities." He wrote the words after an African chief had spoken to him with "the deep tones of a stricken soul" of the injustices his people had suffered at the white man's hands. How could he accept a religion whose professors acted in such glaring contrast to its principles? It is unfortunately true that western civilization is too often represented not by its best but by its worst exponents.

CHRISTIANITY, we know, is not homonymous with civilization. But they come to the African so linked externally that not unnaturally the African confuses one with the other. Missionaries have sought to civilize as well as to evangelize. The school comes (as it should) with the church, with the workshop, the plough, the hospital. Received at first with suspicion, these things act as a stimulant among some of the people, arousing new desires and ambitions. They grasp at the new powers now revealed to them. Traders profit by the barbarians' newly awakened desire for clothing and household goods. Native arts and crafts fall into decay.

To secure the amenities of civilization money must be earned from the white men—and also to pay the taxes levied by the white man's Government. Commercial enterprise makes huge demands for labour. The evils of migrant labour follow—a devastating system under which perhaps 50 per cent. of adult males are separated from their families for months and years, with disastrous social consequences. Enormous towns of black folk spring up adjacent to European towns; in South Africa there are cities where the Africans outnumber the Europeans; there are

more Africans in European areas than in the native reserves. Generally speaking they are forced to live in conditions that are a degradation from the condition in their home villages. The old controls over personal conduct are largely absent.

I TAKE the following sentence from a letter just to hand from a lady in Cape Town with reference to the debauchery of her manservant, a member of a distant Central African tribe: "The detribalized race-going black ladies of Cape Town are responsible for these things, as they soon enough seek out and find the men in good jobs with good pay, and that enables them to dress in the height of fashion with ridiculously high heels and too much lipstick—just like their foolish white sisters!"

The process of detribalizing is in part involuntary on the European's part; his very presence, apart from his will, sets it in motion. But it is also deliberate, purposive. Schools opened by missionaries become an instrument in the hands of government for changing Africans into the semblance of Europeans. The authority of the Chiefs is controlled and lessened. Native customary law, even when nominally operated by the Courts, is modified or abrogated. Old customs are legally stigmatized as crimes. Mission teaching cuts even deeper than commercial and administrative action at the roots of traditional morality. The old sanctions are destroyed and too often nothing takes their place. I am not questioning the necessity, or even the inevitability, of much of this imposed change, but only pointing out the consequence.

We have here, in short, a universal problem—some would say the gravest moral problem of our times. André Gide, the French humanist, put it succinctly: "To free oneself is easy; it is being free that is so difficult." As D. H. Lawrence said: "It is very much easier to shatter prison bars than to open undiscovered doors to life." It is not difficult for young Africans, men and women, to emancipate themselves from what they consider the shackles of domestic and tribal control. The whole tendency of things is to set them on their feet as individuals. If they are left to the guidance merely of their instincts, and do not attain other control from within, their plight is pitiable.

It is easy to paint a gloomy picture of the disintegration of African society under the impact of western civilization, but we must not overlook the brighter side. Conscious efforts are being put forth that are re-integrative and not merely destructive. The Church certainly aims at being constructive by bringing into existence a new and Christian society, thus repeating in modern Africa what it accomplished (with more or less success) in medieval Europe.

In South Africa, for example, fifty per cent. of the Africans are at least nominally Christian. Almost all the outstanding native leaders are members of the Church. There is a core of pious men and women who have accepted the faith and, under circumstances that evoke our profoundest sympathy, seek to live Christian lives. Anyone who has lived among them can testify to the reality of their religion. They find in the Church a new fellowship, a new centre of loyalty. The God in whom their forefathers fitfully believed is now real to them

rough their love for Jesus Christ. he grace of God is the power in eir lives for which the Africans ave blindly groped.

Others are but skin-deep Chris-ians; their religion is a matter hiefly of fashion, of social status. et even among these Christianity as gone a long way in moulding hought and attitude. A Com-nunist has written of the failure of theistic propaganda to win their dherence. However far they fall hort of Christian living the Gospel as so quickened the sense of God hich was inherent in the old reli-ion that to deny His existence and nake fun of theism is to them repug-nant and shocking.

We are told that there are Africans who have so far parted rom the old religion, and so lecidedly rejected the new, that they ow believe in nothing. They are tterly rudderless and adrift.

I find this difficult to believe. The ld reverence for ancestors may ave gone, the old cult may no onger be practised; the belief in a od or gods may have faded away; ut the implicit faith in the mystic otencies may remain. Dynamism s the last thing that dies out. Under nodern conditions. where things re so new and so strange, and here the feeling of insecurity is so verwhelming, recourse to so-alled "magic" is intensified ecause it brings confidence, re-ssurance. Students in a Christian ollege may bury a charm in the ootball field to weaken their pponents and secure victory for hemselves; and the team may be egularly "doctored" as part of heir training. These emancipated oung men and women may seek a alisman that will ensure passing he B.A. examination. Servant girls btain love-philtres, not to excite their lovers, but to ensure the good-will of their white mistresses. African "doctors" make fortunes by selling these "medicines." In spite of all legislation and education, the belief in sorcery and witch-craft persists, even among good—or, at least, professing—Christians.

THE so-called "ritual murders" in Basutoland have lately shocked all of us who looked upon the Basuto as a highly intelligent and progressive people. Chiefs caused people to be killed in order that from the bodies "medicine" might be made wherewith to enhance their diminishing powers and status. Many of the criminals, convicted and hanged, were reputable members of the Church.

When Mr. Kwame Nkrumah, the political leader in the Gold Coast, was recently released from prison, exultant crowds carried him off in a motor-car to a pagan priest who killed a fowl and poured its blood over his feet, as—it was said—"a sacrifice to the old gods"; and while this was being done the crowd sang Newman's hymn "Lead, kindly Light." As with a flash this incident illuminates what is going on all over Negro Africa: a blending of the old and the new religions.

This syncretism marks many of the independent sects which Dr. Sundkler has recently described. In some of them there is a close approximation to, if not identity with, the orthodoxy of European denominations; in others the Christian element is almost completely submerged in paganism.

Good Christians of the third or fourth generation have confided to me that they still, on occasion, pray to their forbears. There are times when God seems so remote, so inaccessible, but always the dear

departed ones are near to them, and near to God, and can comfort and help.

A GOOD example of how individual Africans cling to old beliefs is provided by "Black Hamlet," the South Rhodesian native who was closely studied by a psychologist in Johannesburg. He was a professed Christian; had a warm feeling for the Church, linked with pleasant memories of his school; was passionately fond of the ritual of worship and sang hymns fervently; he loved Jesus Christ. On the other hand, although he no longer made the customary offerings, the old ancestor cult retained its hold on him. In Johannesburg, far from home, he was always anxious, distressed, when he felt himself out of touch with the departed, but still living though unseen, members of his family. "Black Hamlet" is one of thousands of Africans in whom the tension between two worlds of experience, the old and the new, is tragic in its intensity.

Missionaries do not inscribe the Gospel on a blank parchment. The volume they produce is a palimpsest, and we are not to be surprised or alarmed if some of the underwriting shows through. It is a commonplace in the history of religion that a new faith does not entirely eradicate the old. Some elements remain, with a new interpretation, some, perhaps, with little disguise. The "lot" which fell upon Matthias was no doubt originally an act of divination proper to "magic"; to the apostles it was the oracle of God. Our empirical Christianity is by no means devoid of vestiges of paganism. In modern Britain what Italians call *la religione vecchia,* with its mascots, *tabus* and omens, flourishes mightily, and even the best of Christians will bid you "good luck" when they mean "God bless you." It is not so very long ago since in this country about a thousand witches a year were condemned legally; Parliament appointed a witch-finder and awarded him twenty shillings for each victim. We cannot be astonished if incongruous elements are discoverable in the faith and practice of African Christians when we remember that even John Wesley believed implicitly in witchcraft and declared that to give up the belief was tantamount to giving up belief in the Bible. His example shows that a tincture of superstition is consonant with the most devoted Christian life and service.

We must strive for a purer Christianity in Africa than we know in Britain—purer than our own. I have often argued and still maintain that there are elements in the old African belief and practice that are capable of being christianized; but there are others which cannot be sanctioned except at the cost of emasculating the faith. Dynamistic elements must be rooted out.

Some people, I suppose, would argue that our task is rendered easier in proportion that western civilization has destroyed the old culture. Where it has removed the ancient foundation, stone by stone, the edifice is ruined and we can begin to build anew. But if what is destroyed is the religious sense itself, then our task is not facilitated but rendered infinitely more difficult.

The whole subject of this article calls for intensive study. We know all too little about it.

Formosa the Desirable

Leslie Singleton

The Place and the People.

THE British and American peoples are now much better informed as to the whereabouts of Formosa (*Taiwan* to the Chinese and Japanese), but many questions are asked as to the kind of place it is. Roughly the size of Switzerland (14,000 sq. miles) and with mountains in the East approaching the height of the Swiss Alps, for Mount Morrison is over 13,000-ft. high, its population is twice that of Switzerland, that is about that of Sweden, for including the Chinese armies it must be about eight millions. Please note there are no American armed forces in Formosa.

The western plain is fertile and produces two crops of rice yearly which allow a surplus; tea in the north, sugarcane in the south, sweet potatoes and many kinds of tropical fruits everywhere, excellent fish in the seas around, plentiful coal, some gold, and the major part of the world's natural camphor, suggest a desirable island which the Portuguese named *Formosa,* the beautiful.

From the seventh century the Chinese migrated to the island, formerly inhabited by the head-hunting aborigines, similar to the Dyaks of Borneo, of whom 14,000 remain to-day. Chinese and Japanese pirates were active in the latter part of the sixteenth century, but after French, Portuguese, Spanish and Dutch rivalry, the Dutch gained control from 1624-1661, sending thirty-seven missionaries in thirty-seven years. They were defeated and expelled by the Chinese under Koxinga in 1661, when Formosa soon became part of Fukien under Chinese rule. Thus it remained till it was ceded to Japan in 1895 after the Sino-Japanese War, and during fifty years of Japanese rule was developed with good communications, as roads, railways, telegraphs, harbours, and airfields, good schools, and an efficient government organization. Formosan Chinese formed ninety per cent. of the population; these mostly spoke Amoy Chinese (Hokkien), but there was an admixture of one in seven of Hakkas, who speak a kind of Mandarin. Although limited to minor posts by the Japanese, these Formosan Chinese in such matters as railways, electricity, government organization, and general education, on the whole were superior to the Chinese from inland provinces on the mainland.

Thus although the departure of the Japanese, and the arrival of Chinese kinsfolk as rulers in October, 1945, was hailed with great rejoicing, by the time the present writer returned to Formosa in October, 1946, the general attitude was very different. Disregard of the Formosan Chinese, mismanagement, and despoliation caused the widespread riots and insurrection of February-March, 1947. For a short time the Formosans took over the government. Little was done to win their approval or favour when mainland soldiers seized the government by force, and promises were forgotten until just recently when secret, impartial elections have given the Formosans a larger share in local government. This policy, if continued, gives new

promise to a stable and prosperous Formosa.

Missions and Church

A Jesuit priest visited the island in 1715 and found traces of previous Christian work, but the Roman Catholic Church did not begin work till 1859. Its progress, however, has been outstripped by Protestant missionaries, beginning with Dr. James Maxwell (medical) for the Presbyterian Church of England in South Formosa in 1865, and the Rev. Dr. G. L. Mackay for the Presbyterian Church of Canada in North Formosa in 1872. The early missionaries, both North and South, were almost all of Scottish origin, and their wise, painstaking, thorough work certainly laid firm, sound foundations. The average length of service was over thirty years, so the ideal was one of sober, steady plodding work, which has gone to form the present stable, virile, church. Outstanding was the Rev. Dr. Thomas Barclay with sixty-one years (1874-1935) Formosan service in country church, theological college, and middle school, in Christian literature and revision of the whole Bible in Amoy romanized Chinese. His work and figure spanned the early pioneer days to our modern days of nationalist crisis. Throughout this long period, it became an agreed policy that the Mission should not take part in politics.

Strong institutions were formed as boys' and girls' middle schools, theological colleges, and hospitals in both North and South Formosa, a printing press in the South, and a leper colony for North and South. These were either already handed over to the Formosan Synod, or in the process of being so, also the Church, especially in the South, was well on the way to self-support and self-government, when all missionaries were compelled to leave by the Japanese in the Autumn of 1940. This was a time of severe testing. For six years there was not one missionary on the island, and the Formosan Churches, North and South, were cut off from the two mother Churches, not receiving one penny of support financially. The ideals of self-support, self-government, and self-propagation had been constantly laid before them for over twenty years previously.

TO make the test more drastic, the Japanese were very suspicious of any friends of Britain or Canada, and in 1944-45 their police stations in Formosa had lists of the Christians in their areas, with orders that should the American forces land in Formosa, these were to be massacred. The Japanese were determined not to have the Christians leading the Americans in attack, as they said happened in the Philippines. Fortunately for Formosa it was skipped over, after being well bombed, and Okinawa attacked.

It is only fair to state that the return of the small group of missionaries to both North and South Formosa in 1946 was especially useful in helping to carry the Formosan Church through a very difficult period. Not only was there the disillusionment described above when the Japanese left, though no responsible Formosan would want the Japanese back as rulers, but there was also widespread inflation and loss of confidence in the Chinese currency. Many Formosan pastors who had remained faithful through the war could not now support their families, and took posts with the Government, in

business or in teaching. Those who remained had been cut off from the stimulus and communion of the world Church, and longed for the inspiration of church leaders, either in their books or better in person.

Besides the return of former missionaries as proved friends, they had the joy of visits from leaders such as the Rev. Stanley Dixon and Bishop Stephen Neill. Funds were made available to buy books for pastoral work, to rebuild bombed churches, and also to help temporarily with pastors' salaries in weaker churches until the currency became more stable. From January, 1949, the South Formosa Church has been completely self-supporting, and only if new preaching stations are begun with a whole-time preacher there does the English Mission help temporarily. North Formosa is following rapidly on the same path, and plans to be completely self-supporting by next year, if not before.

Opportunities

It must not be thought that the day of the missionary is now over. Although in educational and in other institutions the missionary officially has to take a minor place, still in actual fact the experienced worker from the older Churches inevitably gets a place of great responsibility. In Britain on every hand we hear of a great shortage of trained, devoted Christian workers. In Formosa by comparison the need is twenty or thirty times as great. This need is evident in every phase of Christian activity. There are many activities quite unknown in Formosa, such as Boys' Brigade, Boy Scouts, Girl Guides, District Nurses, mental hospitals, sanatoriums, orphanages, homes for the aged, welfare workers, social workers, and so on.

The great bulk of the people of Formosa are at work on the land, so that the central problem becomes how to contact and interest 99 people out of every 100, since only roughly 1 in 100 have any connection with any Christian Church. Even after eighty-six years of not unsuccessful evangelism and church activity, there are still almost half of our rural areas without a church meeting. Often isolated families have daily worship in their homes, and often they walk long distances for worship on Sundays. As happens periodically, in March and April this year twenty chosen speakers, mostly ordained ministers, have formed evangelistic teams in town and country districts; on an average they have spoken six or seven times in each of forty-two places, and estimate that a total of 36,478 have attended. Previously with a gong or a bugle, with a lantern, filmstrips or cinema film, or with a bright light and a few musical instruments, for even well-sung hymn tunes attract a crowd, the Christian message had been carried into remote villages, even among the aborigines in the high mountains.

There is no space here to repeat the miraculous story of how, when all the missionaries withdrew from Formosa in 1940, in spite of imprisonment, opposition and torture from Japanese police, the former head-hunting aborigines in thousands came to believe in God through Jesus Christ. Little did the Rev. James Dickson, an American missionary working with the Canadian Presbyterian Mission in North Formosa, think that introducing the old chieftainess Chi Oang and the man Dowai to two-

year courses for Bible study in Tamsui would result in such a marvellous movement. Readers interested should get the well-printed, well-illustrated graphically written booklet *He Brought Them Out*.* For the last four or five years a two-year Bible Course solely for aborigines from the seven or eight tribes in Formosa has been held in Karenko, on the East Coast, led by the Rev. Heber McIllwaine, an American born in Japan. Japanese is the easiest way at present to teach these mountain tribesmen. For aborigines alone there are twenty or thirty churches in North Formosa, including the East Coast, and four congregations in South Formosa, where they have a preacher from their own tribe, all trained in the above Bible School. A great deal of work remains to be done, especially in the southerly Paiwan tribe, some 40,000 strong, and also in translating the Gospels at least into the tribal languages. Mr. John Whitehorn, son of Professor Whitehorn, Westminster College, Cambridge, is due to sail in September this year to engage in this work.

Missionaries who have been forced out of China, and who are looking for other spheres of work, will find here in Formosa a bigger Chinese population than Hong Kong, Kowloon, Malaya, the Dutch East Indies and the Philippines all put together. Never was the situation so favourable. The Nationalist Government has largely abolished corruption, exempted taxes on Church property, and forbidden the military to occupy church premises. Accurate figures are not available, but there must be over a million Mandarin speaking officials and refugees from the mainland, including military personnel and their wives; also there are about a million Hakkas, who speak a kind of Mandarin. Work amongst these is in its infancy.

MEDICAL help would be welcomed in our hospitals in Taipeh and Shoka, as also in our clinic in Tainan, or in the Leper Colony in Tamsui district. American clinics have visited aboriginal villages in the high mountains and had a warm welcome. Eye disease, as trachoma, stomach diseases, and malaria are prevalent. Mental disorders and tuberculosis are rife on the plain.

Only in a few places are European laymen employed who could help us with Christian zeal in their spare time, but for youth work, English teaching (since the whole population seems keen to learn English!), music specialists, be it vocal or instrumental, Sunday-school organizers, Bible-class teachers, colporteur work, those with experience of printing and publishing Christian literature, those to help in evangelistic meetings, there is no limit to the extent and variety of the work to be done.

The following statistics speak for themselves:—

SOUTH FORMOSA (statistics more completely available):

	1938	1941	1947	1950 (Oct.)
Numbers of churches	119	120	120	127
Adult communicants	9,843	9,948	10,632	12,423
Baptized children ...	8,951	9,404	11,243	11,806
Adherents	19,890	19,108	15,797	17,254

NORTH FORMOSA

	1932	1950 (end)
Numbers of churches ...	76	63
Adult communicants ...	3,671	4,889
Baptized children ...	2,705	3,470
Adherents	3,873	1,510

**He Brought Them Out.* British & Foreign Bible Society. 1/-.

Missions and Money

(*Continued*)

AT the time of the great economic depression in the thirties, a pamphlet by a man prominent in mission circles in the United States created a great impression. It dealt with the problem of adopting "moneyless techniques" in a time of declining financial support; by it people were reassured that mission work could continue. But as trade revived and the flow of contributions returned, these new ideas escaped from memory and the various organizations easily slipped back into the old routines, the line of least resistance. To refuse to employ money requires a difficult act of renunciation. The promoters of the "Nevius method"* in Korea early found it necessary to apply an inviolable rule forbidding well-meaning missionaries to make personal contributions to hard-up projects, since the crux of the Nevius system was the complete unobtainability of outside help.

When it is resolved that the method of subsidizing must at some time be terminated and that a beginning had better be made, the resolution may come to grief at the outset on the problem of initiative and method. Initiative may be taken by the mission either gradually or drastically; or by the local Church, as in the case of separatist groups severing all connections with the parent body; or forced on both Mission and Church by a political movement, as has happened twice at least in China; or by war, as in the case of German missions in two world wars, or by economic depression. The initiative ought to be taken by the body that first initiated financial backing, the mission. It is to put an unreasonable strain on human nature to expect the persons who benefit by mission funds voluntarily to renounce them.

With regard to the time element, repeated postponement is purposeless, unless we believe (a more than unlikely event) that after a few years very different economic conditions will exist in Far Eastern mission lands. If these Churches are to become self-supporting by compulsion, why not here and now? It is cruel to instil a spirit of dependence in people when one knows that the ground of their support is precarious, and that suddenly they will one day be expected to become independent. In China just now the supported Churches must be finding conditions harder to bear than those Churches to whom self-support, based on indigenous modes, had already become the accustomed thing.

Why then are the missions slow to act? Mainly because of the commendable desire to avoid any charge of irresponsibility for arbitrarily and harshly reducing grants. They want first to be assured that local replacement will be forthcoming. But local income cannot increase to this extent: a realistic

*Dr. Nevius was an American Presbyterian missionary in Shantung who advocated a method of securing a self-supporting and self-propagating indigenous Church in Korea. See *Korea: The Hermit Nation,* by T. Stanley Soltau, World Dominion Press, 1932.

conception of self-support involves economies effected by the adoption of non-Western organization and practice. This step will not only decrease expenditure but at the same time will tend to increase local income, for it is quite remarkable the manner in which local Christians grow in liberality immediately this happens. In short, self-support and indigenization are twins. Discussion of moneyless techniques never can be practical until this fundamental premise is accepted. But when accepted great new possibilities open out, removing much of our sense of disheartenment.

We may look briefly at how these principles would work out in two major consumers of mission funds, the ministry and ministerial training.

(1) *The Ministry*—The aim of most denominations supporting work overseas has been to establish a separated order of ministers who will be the successors of the missionaries and eventually exist as an overseas counterpart to a similar order in the country of the sending Church. Because this time-honoured institution has proved its value in the West, does it follow that the same thing, reduplicated in every detail (even in dress), should exist in Africa, India and elsewhere? The argument that the overseas Church would be better for possessing such an order cannot be considered as final and conclusive until the *cost* has been taken into consideration, the crushing financial burden on the Church, and the postponement of financial independence. At least in one mission area in China, where material conditions are above average and where a healthy feeling for independence exists, experience is conclusive that the traditional ideal of ministry is an unattainable one. Moreover the arrangement whereby ministers receive their living from a remote source and the members meet only part of the cost, gives rise to all sorts of abuses and unfortunate attitudes; such is the experience of many overseas missionaries.

WHAT alternatives offer themselves? The answer is to be found by a study of those Churches which already steer their own course and support themselves. At first glance the observer is easily repelled by what he sees. He brings to the study his experience of methods in Britain and the United States which, after all, reflect the more orderly social conditions of the West: he tends to reject out of hand whatever fails to match up to the best he knows. Such an unreasonable attitude has been the ruin of many promising tendencies on the field which, although lower than the ideal, are an improvement on common local practices. The standard of comparison for the realist should be the immediate environment, not what exists in New York or Canterbury. Again, sympathetic study usually reveals that there is a good reason for most of the supposedly glaring abuses displayed in such movements, a reason embedded in local conditions and therefore not altogether avoidable. Again these may be modified by wise introduction of such western habits as can be transplanted without doing violence to local limitations.

Observation of the indigenous ministries reveals a far greater flexibility than is usual with ourselves. There are fewer rigid rules, nor are

rules adhered to rigidly. This permits the inclusion of men who might otherwise be excluded on grounds of age or lack of academic qualification, not always the most essential matters in individual cases. Admittedly, less worthy persons are also thereby admitted. Nothing is without its price. Another effect of this flexibility is to admit of various ministerial grades. Where there is a lower general educational standard amongst the populace it is more legitimate to call to the full work men and women of lower educational attainments. The self-supporting Church in a poverty-stricken social order cannot afford to staff itself with more than a few fully supported ministers; the remainder will have to be lower paid workers, and the fact of their poor rate of provision means in practice that they will have poorer qualifications. The result is to have ascending orders between two extremes. Where the mission may give most valuable help is to ensure that there does exist a nucleus at the top with sufficient qualifications to give direction and leadership and tone to the whole edifice.

ANOTHER unfortunate but unavoidable feature (though common enough in the first centuries of the Church's history) is that ministerial candidates would be required to have some private means, or else to know a trade suitable to be followed in company with pastoral duties. In North China where Communism has been in power for a decade or more, ministers have been in the habit of receiving little if any support from their flock and have to imitate some of the early apostles in order to exist. Yet (and here an improvement can be made on the usual practice of indigenous Churches) those ministers may no less than hitherto belong to a consecrated order, even though they can give only part time to the direct work of the Church, or are limited by home ties to the place of pastoral appointment.

With a ministry run on these lines an emphasis on the need for training would still be compatible.

(2) *Training*—In this sphere the missions should find the most legitimate and least harmful sphere for the use of their money. Earlier conceptions must be widened to include the *entire Church* with religious education for the whole Church at all levels. (Here we omit from discussion secular mission schools, seeing that they have a different purpose, excepting in so far as they provide candidates for the ministry, a work in which too many fail to achieve results.) A self-supporting Church simply cannot afford to hire specialists to shoulder all the work of evangelism and all pastoral oversight of members. There must be as many levels of training as there are kinds of members and grades of pastors, from the minister with a degree down to the member recently converted from paganism, until every member will be able to shoulder his share of work and make an effective contribution, until there has been created a competent lay leadership, a trained ministry, and an enlightened membership.

Training of Ordinary Members —"Every member an evangelist" is not just a slogan and an impractical ideal. It depends on the inculcation in the Church of a point

of view, and this point of view tends to die in wealthier Churches when they can afford to hire service on a big scale. Poorer Churches are thrown back on the ordinary member to perform such duties as sick visiting, canvassing, collecting, evangelizing and preaching. The practice brings much spiritual reward to a Church. It encourages self-reliance and growth in responsibility. It helps to prevent the appearance of the "nominal member."

The dangers, some of which appeared in Corinth, are real, and therefore cautious ministers fear to give the laity too much rope, finding it safer to keep things under safe and reliable control. A wiser policy is to forestall the irregularities that may result from freedom by employing mission resources on concerns which the indigenous Church is likely to neglect, particularly in a widespread and continuous campaign of religious education. This will include special schools and classes, frequent week-length schools and others for longer periods. There should be a liberal use of literature and visual aids. No educational level in the Church will be omitted from the campaign.

As to the problem of teachers, unpaid teachers will be the rule unless the mission here steps in and subsidizes the movement; even then it would be a great mistake to eliminate entirely voluntary instruction. It is imperative to employ the Laubach literacy system, "each one teach one." This is the basis of any self-supporting Church. The only way for a self-supporting Church, set in the economic order of the Eastern world, to propagate itself is for the work of evangelism and pastoral care to be distributed amongst all the members however immature. In the same way the work of universal religious education must also depend on teachers who are themselves amateurs, each learning from the one above himself, and teaching the one a step below.

Financial aid may, we have agreed, be given in some measure to those who teach, and those who come to learn may receive help when genuinely needed, though not too generously, remembering that the students must eat even if they remain at home. Free writing materials, travel and books are generally enough help. Experience proves that when the spirit of sacrifice is appealed to and no other funds are available, people respond in a surprising way.

Training of Lay Leaders—The hesitation at employing too many laymen in positions of prominence is due to difficulties that arise when they are theologically untrained or not appointed by an official authority of the Church. All natural leaders of the Church, lay or ministerial, equally need appropriate training, and in no other sphere can mission money be more useful to the Kingdom of God overseas. This applies to the layman who, while willing to pay for himself, cannot afford to spare the three or so years from his secular calling. There should be a strict ruling not to assist beyond actual need, though it would be a gracious encouragement to offer to provide freely such items as textbooks.

In any indigenous order there is scarcely any activity that can afford to exclude lay service, but it must

include theologically trained laymen. It was not uncommon in China for young people, receiving no mission or church assistance, to enter a theological seminary or Bible school for several years' study, and perhaps receive a divinity degree or a diploma. The motive for this was to have a better standing for lay service. The tendency of many of the missionary societies in the past has been to provide for expensive and exclusive professional staffing for every enterprise, large or small. Such a method is easier for the management of an institution, and it helps standards to rise, but institutions unsupported by missions in Eastern countries must learn to make shift with humbler tools, to gather up local resources previously unnoticed, or noticed but despised. A school may or may not discover a qualified full-time teacher. It will not fail to find semi-qualified teachers who can give odd hours. Ordinary affairs have been carried on thus in Eastern lands for thousands of years, and although not perfect things get done.

THE author experimented for several years with a lay workers' school which was run nearer than is usual to the margin of self-support. Free tuition and books were provided, a cook-servant for thirty students, lighting and cooking fuel were also free. Extra help was given in exceptional cases. Conditions of living were simple even by Chinese standards, though less Spartan than the Communist schools. (In fact, some of the principles herein mentioned, timidly experimented with here and there in mission work, though very rarely, the Communists have demonstrated in more thoroughgoing fashion by the full use of such measures as the disuse of money rewards; the principle of self-help; Spartan standards, appropriate to Chinese rural life; the abandonment of academic specialization until general levels of literacy have been raised, and the enlistment of semi-qualified teachers for this work.)

Young men and women, sponsored by their local Church, and passed by a committee after an interview and examination, would come in to study for a term or two terms of four months each. A stream of young workers coached in elementary Scripture, doctrine, and practical subjects, and also, where required, in ordinary school subjects, has been sent back into the Church to work as preachers, Sunday-school teachers and in other forms of service. The institution quickly came to be regarded as an important future development, possibly with decreasing mission assistance, and it was believed that a work run in such a manner could have continued without mission help of any kind.

Another such institution in the area catering for a younger age of student employed entirely unpaid teachers; characteristically this was run by an independent Church. Before the arrival of the Communists our training school had developed an extension, a school for women who came in for two-monthly periods in the slack season. This received no mission grant. (In this same area are many hundreds of country congregations, the pulpits of which are served in the majority of cases by lay preachers, the size of the average ministerial charge being from five to ten churches a man.)

If this training work had not been interrupted by the recent new order, it would not have taken many years to see this army of workers trained adequately for their duties with incalculable results. What a great pity that mission resources were not earlier diverted to such promising yet economical work all over the nation, for had that been done the Church would now be immeasurably better equipped for its present ordeal.

Training of the Ministry—Considerable mission money has in the past been devoted to this cause. Since it is quite beyond the scope of any self-supporting Church (excepting where the candidate has private means; it has already been noted that there is a tendency in an indigenous Church for such to come more to the fore), here is a valuable object for mission attention, and the last responsibility to be relinquished where the work is moving towards independence. Training on the lower levels can be largely undertaken by the Church, using the methods indicated; as one goes higher there is an increasing need for outside support.

Does this last observation imply that the unassisted independent Church would have to forego an educated ministry? There were scholars in the first centuries of the Christian era. There were learned men amongst Wesley's preachers. In neither period had they the benefit of theological colleges in the modern fashion, or of ample funds. Doubtless the sons of the propertied members were encouraged to follow up their sense of call to the ministry. They would be already educated, and the rest they would pursue in private study, maybe at the feet of a man of learning. A young minister might be appointed to serve an apprenticeship to an older pastor. Until comparatively recently, even in England, young men were sent to live in a manse in this manner in lieu of college. Methods such as these are undeniably defective educationally, but they do avoid the bugbear of anxiety about finance and organization. And they do serve to prove that even in this the most difficult of all matters to bring under self-support, ways and means may be found to enable provision by "moneyless techniques."

It is not suggested that missionary societies should relinquish modern training techniques, but it is urged that other measures to secure an educated ministry can be found and should be used alongside the former kind in order that if and when the training grants cease to flow, the local Churches will already be well accustomed to the use of simpler methods and so will be able to meet this fundamental need.

In conclusion, these two articles have argued that the missionary enterprise has over-emphasized the importance of money in its work. The present level of assistance must sooner or later diminish. World events may even inflict a sudden cessation. To perceive all this while leaving the young Churches still dependent and unprepared and unpractised in the art of supporting themselves is wrong and foolish in the extreme and can lead only to uncalled for suffering. There is an alternative. It is for the present missionary organizations to pioneer in plotting a new direction.

Pentecostal Progress in Chile

David C. Brackenridge

AT the turn of the century the evangelical Churches in Chile were in a flourishing condition, reat advances had been made and he Churches, especially the Metho-ist and Presbyterian, were filled o overflowing. A spirit of power nd revival was felt, and it was at his juncture that the Pentecostal Church came into being.

The Rev. Dr. W. C. Hoover, an American Methodist missionary, nd pastor of the church in Valpa-aiso, after a visit to Los Angeles, California, had been much "exer-ised" about the baptism of the Holy Spirit and the gift of tongues, nd was led to pray for these mani-estations. No doubt an outpouring f the Holy Spirit took place, and revival movement started which vas felt throughout the land. But hings were not carried on decently and in order," and it vas impossible for such demon-trations to continue without ringing severe criticism upon him-elf and his congregation. The ituation became such that in 1909 Dr. Hoover resigned from the Methodist Mission, and he and his eople formed the Pentecostal Church in Chile. A few pastors nd their congregations in Santiago oined Dr. Hoover, but in his book, *Historia del Avivamiento Pente-ostal en Chile,* he does not men-ion how many pastors or congre-ations, nor the number of people, vho followed him.

While other denominations in Chile have made only slight pro-ress, the Pentecostal Churches ave gone forward and greatly in-reased their numbers. According to a report after their annual meetings at the beginning of the year, it was stated: "this Church, with adherents from one end of the country to the other, has a membership of more or less 60,000 souls." All the other evangelical Churches together number something like 15,000, so that we have this phenomenon of one movement outstripping all the others, numerically at least. Their success has been the cause of much reflection and study by other groups, but no one has been able to say why one succeeds so well while others find their efforts so unproductive.

One interesting fact is that the movement is entirely indigenous. Dr. Hoover was the only foreigner connected with it, and while he was alive, was Superintendent. He was greatly esteemed and honoured among the people. He held the movement together, but unfortunately since his death, there has been a division, and the Church broke in two — almost in equal numbers. One Church is called *Iglesia Evangélica Pentecostal* and the other *Iglesia Metodista Pentecostal.* They each issue a monthly paper, and from them one learns that the former Church has forty-five churches in forty-five different towns, while the latter has sixty congregations from Antofagasta in the north to Punta Arenas in the extreme south. These churches have each a settled pastor, but this number might be doubled if we count the many preaching stations under the care of the larger churches. All these congregations are self-supporting; no help is

received from outside. The pastors are generally well paid and provided for; the stronger churches having manses and automobiles for their pastors. It is astonishing to note the care and reverence the people show towards their pastor. Everything is done for him. Besides monetary support, members bring gifts of meat, vegetables and fruit. His table is usually full, he entertains lavishly, and no member is turned away who is in need. But it must be said that the pastor controls everything — finances and all activities. Nothing is done without his consent. From the beginning, the Pentecostal Churches have been taught to tithe, and they are very strict and conscientious in this considered duty, and no doubt the success of self-supporting congregations is due to this fact.

The Pentecostal Churches specialize in open-air preaching. Every congregation has two or more groups who carry the Gospel message into the "highways and byways." At street corners; in the *plazas* and other public places, they are there on week-nights and Sundays—a group of humble men and women with their children, singing Gospel hymns, giving their testimony, and witnessing to the power of the Gospel. In Santiago there are two congregations with over 2,000 members in each, and the open-air forces from these churches swell up to nearly one hundred in each group. As they come singing along the street, they meet with others going to the same place, and all fall in line, marching towards the church.

One wonders what attracts them to the church. What do the crowds get that go there? What do they see? Certainly their buildings are not aesthetic, either inside or out. Inside there are no decorations—four bare walls, a platform with a desk which serves as a pupit; no organ to lead the praise, but there is usually a good choir of young people and upon them depends the heartiness of the song service. The Methodist Pentecostal group have made an innovation by allowing choir members to play guitars to accompany the praise, and this has made quite an appeal to some congregations, but it is not a universal practice.

THE service is quite simple, beginning with a hymn, after which the congregation shout *"Gloria Dios"* three times, then the pastor calls them to prayer. The whole congregation pray together, aloud and as long as the pastor prays. Next comes the reading of the Scriptures when all stand to "hear the Word of the Lord," and after the reading they again shout *"Gloria á Dios"* three times. Intimations and announcements follow. The people are told where the open-air meetings will be held during the week; in what homes the meetings for prayer will take place; the names of all the sick are read out—if they are at home or in the hospital, and how they are progressing. Prayer is asked for them and all take part in audible prayer. A hymn is then sung and the sermon follows.

I cannot say what kind of sermons they listen to, as when I visit a Pentecostal Church, I am the invited speaker. As the Bible Society's representative, I have had the privilege of preaching in a great many of their churches, and I have the feeling that what they hear mostly is "testimonies" and experiences of healing, and that what they lack is solid Bible teaching

ing and Biblical preaching. They listen with great interest and appreciation to simple Gospel preaching; the taking of a text and breaking it up is like dividing a loaf of bread among hungry children. After the sermon a call is made to the sick to come to the altar, and people come forward and kneel, while the elders lay hands upon their heads and pray for them. The choir sings some Gospel hymn while this part of the service is in progress, then all pray, after which the offering is taken and the last hymn announced.

IT is usually during the singing of a hymn that people will break out into some kind of ecstasy—they may shout or begin dancing. Some hymn tunes which go with a swing or certain rhythms lend themselves to this sort of thing, and the people give expression to their feelings in this way. There is a space marked off in front of the platform for this purpose. The people can come forward and "dance before the Lord." The elders see that the dancing and demonstrations are limited to this area. Sometimes during the preaching, or the giving of a testimony, someone will burst forth in some kind of rapturous appreciation. I remember on one occasion, after I had preached in a church near Santiago, the pastor stood up and thanked me for my message. He seemed to be deeply affected. A minute or two afterwards, he clutched the table-pulpit and gave it a tremendous shaking. The large pulpit Bible and the hymn-books fell on to the floor. He stood fixed with arms outstretched in a sort of trance. The congregation on seeing this shouted—"Our pastor has been taken by the Spirit," and they shouted "*Gloria á Dios*" three times, as is their custom, in recognition of the Trinity. Some began to dance, and others sang. It was quite an experience while it lasted. Finally things calmed down and the service ended, though rather late that night.

We have not solved the problem why these good people make such progress, while other denominations, with a more formal and dignified worship, do not advance in anything like the same way.

This can be said. First, spiritual fire is burning in their midst. They have something others have not—a spiritual glow and fervour which is lacking in many denominations to-day. I have met with people who belonged formerly to Methodist or Presbyterian Churches, who have told me that they joined the Pentecostal Church because there was more warmth and life there. They feel a sense of personal relationship with God—to One who knows their sorrows and who speaks words of pardon and cleansing, and who rectifies their lives and puts a new song in their hearts. The Holy Spirit has a gift for every soul redeemed by Christ; this gift is to be sought clamorously, hence the term "Pentecostal." The movement closely resembles the early Wesleyan revival, but the ignorance and superstition of the illiterate masses lead to some perversions and excesses.

Secondly, a deep sense of fellowship is established. All members belong to some activity, either open-air work, Scripture distribution, or jail visitation and preaching—another phase of work in which they have been most successful and have had remarkable results. All feel that they are doing

something and are part of the whole.

Thirdly, a note of urgency to proclaim the Gospel message is evident. "This one thing we do" can be written about these brethren. As a Church they have never branched out into some other activities such as educational or medical work, they have left that to others, and have persistently followed their one object of preaching the Gospel and witnessing to its power. This Church is an evangelistic agency first and last and all the way through and does not deviate from its course. The masses of the people are hearing the Gospel message through the devotion and sacrifice of this much criticized and derided Church, and none can gainsay its victories. Its strength and success to-day is due to that fervour, fellowship and urgency, which have been the dominating features of the Pentecostal movement. I think it was William James who said that "religion is either a dull habit or an acute fever." With our Pentecostal friends it is "an acute fever."

From the divine side, Pentecostalism is the expression of earnest, simple, impressionable people who have entered upon a wonderful new life in Christ; of the neglected and forlorn, of the exploited and deceived, of the poor to whom the Gospel is preached with wide response; from the human side it is emotionalism uncontrolled, ecstasy misunderstood, dynamic Christianity in poor "earthen vessels." It emphasizes the Spirit's gifts, yet lacks some of the characteristic fruits of that selfsame Spirit. Nevertheless, it bears the indubitable stamp of a genuine work wrought in sinful men by the grace of Jesus Christ.

BOTH SIDES OF THE CURTAIN

Reference has been made from time to time in these notes to the fact that there are Christians on both sides of the Iron Curtain, as of most other curtains. According to the Hungarian Church Press, in May, the Methodist Churches in Hungary took up a collection for the children of Korea suffering from the horrors of war.

A reference to "the children of the Korean fighters for freedom" seems to indicate that sympathy lies with the North Koreans, but the suffering Methodists are, along with Presbyterians and others, to be found equally in North and South Korea.

At the same time the British Council of Churches has been appealing for funds for relief in Korea, presumably on the other side of the curtain, and much larger appeals have been launched in North America.

While it is not easy to disentangle the political motivation of some of this propaganda, it is a reminder that there are Christians on both sides of the Iron Curtain and of the curtain of fire in Korea, that there are links between Christians on each side of the curtain, and that there is a fellowship across the curtains of the world which should yet bind Christians of differing politics and race in common loyalty to their Lord and in mutual helpfulness.

The Orthodox Syrian Church of Malabar

A FORWARD VIEW

M. Thommen

THE existence of an ancient Christian Church in the south-western corner of India may be news to many in the West even at the present day. Christianity in India is supposed to be solely the product of western missions and therefore to date back only to a couple of centuries or so. But here is a Christian community, generally known as Syrian Christians, which traces its origin to the first century and the direct missionary work of St. Thomas, one of the twelve Apostles. Whether the tradition about the apostolic origin of the Church is true or not, historically the Church existed from the fourth century, and has continued uninterruptedly ever since. The whole body of Syrian Christians including Orthodox, Romo-Syrian, Mar Thoma, Anglican and other denominations, numbers about one and a half million and forms nearly one-fifth of the total Christian population of India. Until the sixteenth century the Syrians all belonged to one Church. Despite its general isolation from the rest of Christendom and its infrequent contacts with various Churches in Asia Minor, Palestine and Persia, including Nestorian and Monophysite, it has always kept its faith Orthodox and its succession apostolic.

With the advent of the Portuguese power in India in the sixteenth century the Roman Catholic Church came on to the scene. Under Portuguese influence about half the Syrians embraced the Roman faith. Early in the nineteenth century the Church Missionary Society (of England) entered the field as a mission of help to the Syrian Church. The first missionaries, being men of great religious zeal and evangelistic fervour, wielded a powerful influence for good in many directions. But the missionaries, representing as they did only the low-church wing of the Anglican Church, found little common and congenial ground with the Orthodox Syrians. However, quite a considerable number of the latter left the mother Church and joined the Anglican fold. The new ferment of reform resulted in the breaking away of yet another section of the people and thus the independent Mar Thoma Syrian Church was formed. This is now one of the most powerful and progressive of Syrian communions.

The Orthodox Syrians have for centuries owed allegiance to the Syrian Patriarch of Antioch as their spiritual head. When and how this connection began is a matter of some difference of opinion. Nearly forty years ago now, there took place something which deeply disturbed this connection and the whole course of the Church's subsequent history. The Patriarch of Antioch claimed over the Malabar Church certain powers of administration which the then Metropolitan stoutly opposed in the interests of local autonomy. A long litigation ensued, which still continues, dividing the Church into two well-nigh equal parties, one supporting the Patriarch and the other the Catholicos. The Catholicos' party stands for

local autonomy of the Church and is virtually independent of the Patriarch administratively. The way this litigation has continued over the years, draining away the resources and paralysing the life of the Church, widening rather than bridging the gulf between these two parties who have absolutely no difference of faith or practice to divide them, is a standing scandal and serious set-back to the cause of Christ. I should have liked to avoid all reference to it in this brief article dealing with signs of new life in the Syrian Church. But it is impossible to speak of new life except in relation to its past history and present struggles.

SO here is the Orthodox Syrian (Jacobite) Church split up into two contending parties, the parent stem of the various Syrian communions here, with its beginnings lost in the mists of the apostolic era, its lamp of faith still burning, indigenous to the soil of India and yet sadly ineffective in its witness. That it should have flourished in the way it did, in this tiny corner of India escaping extinction from its isolation, and hiding the light of the Gospel from the rest of India, is both a marvel and a shame. Perhaps it was too much preoccupied with the problems of self-preservation and social adjustment to its Hindu environment to be able to turn its attention and energies to evangelization. Or perhaps the privileges it enjoyed under the tolerant Hindu princes made it easy for it to settle down in a snug self-complacent contentment.

The Orthodox Syrians, belonging to both the Patriarch and Catholicos parties, together number over 500,000. They have nearly 600 parish churches, 400 priests, and nine bishops. Educationally they are one of the most advanced communities in the whole of India. The Church has under its own management hundreds of schools of all grades, and has contributed in no small measure to the educational advance of the Travancore-Cochin State, which leads the rest of India in point of literacy. The Syrians have taken full advantage of the modern British system of education. Many of them hold high positions in government service and the learned professions. Hundreds of students graduate from the various university colleges every year, and enter different walks of life. Large numbers of Syrians can be found in every part of India, especially the big cities, as businessmen and bankers, teachers, doctors, and nurses, government servants and others. These thriving colonies of Christians have necessitated the founding of new churches in various parts of India and thus facilitated the expansion of the Church beyond its old narrow boundaries. Herein lies a unique opportunity for this Church for the evangelization of India, but how far the Church will avail itself of it yet remains to be seen.

We have a net-work of well organized Sunday-schools. The Orthodox Sunday School Association of the Catholicos party alone has under it no less than 300 Sunday-schools, with 25,000 students and 1,500 teachers. The Patriarch's party Sunday-schools also are similarly organized. The Association, presided over by one of the bishops, publishes text books according to a graded syllabus of studies, conducts annual examinations, and holds vacation courses for teachers for a fortnight annually in different centres.

Other youth organizations are the Syrian Students' Conference (of the Catholicos party) and the Mar Gregorios Association (of the Patriarch's party). Annual conferences, mainly intended for university students, are held at different centres. About 200 students attend each of these conferences, lasting for about a week in the Long Vacation. The Syrian Students' Conference, started forty-three years ago, has continued uninterruptedly, and inspired and strengthened the spiritual life of generations of both young and old. The members of the Oxford Mission to Calcutta, the Cowley Mission, the Society for the Propagation of the Gospel, and other high-church missions, who have come down as main speakers at the conferences, have been of tremendous help. There are also separate conferences for women.

The training of the clergy has, until recently, been confined mainly to the study of the Syrian liturgy (in Syriac) and other services and ceremonies of the Church, the proper performance of which is considered a very important part of the priest's function.

Small seminaries attached to the seats of bishops or the residences of competent *malpans* (teacher-priests) have been catering to this need. A handful of the more educated men have in the course of the years taken degree courses in theological colleges in India and abroad. The need of a more varied and systematic training of the clergy in theology, church history, the Bible, and pastoralia was being increasingly felt. As a result of this, the Catholicos party started a theological seminary at Kottayam, the headquarters of the Church, about ten years ago on the above lines. Needless to say that this is an institution of great promise for the future of the Church.

ON the side of missionary work too there are some significant new movements and signs of awakening. The Order of the Servants of the Cross which was started by the Very Revd. Ramban M. P. Petros twenty-five years ago, and which has claimed from the depressed classes no less than 20,000 new converts to the Church, is an outstanding example of selfless service and missionary enterprise. Ramban Petros, a distinguished Bachelor of Arts and Divinity, and his two dozen evangelists, vowed to poverty and simple living, are doing a great work in and for the Church. There are a few brotherhoods and sisterhoods also leading monastic or *ashram* life. The oldest of them is the Bethany *Ashram*, of which His Grace Bishop Mar Theodosios is the superior. The *Christa Sishya Ashram* at Tadagam, Coimbatore, is unique in many respects. Started under the leadership of the Rt. Rev. H. Pakenham Walsh (a retired Anglican Bishop) and Mrs. Walsh, nearly fifteen years ago, it has attracted a group of young men and women of the Orthodox Church to missionary work and serves as one of the few hopeful foreign mission centres of the Church.

The starting of the Union Christian College at Alwaye in 1921, under the inspiration of the late Mr. K. C. Chacko, a saintly leader of the Orthodox Church, was an event of great significance for all the Churches in this area. The college, besides being a centre of Christian

education and influence for thousands of university students, has done more to create mutual understanding and co-operation between the Churches, and thus pave the way for their reunion, than any other agency. Mr. Chacko himself by his saintly life and personal friendship won many for Christ and welded them together as teams and fellowships for the service of the Kingdom. While being perfectly loyal to his own Church he stood for fellowship and co-operation between Churches, and has bequeathed to his own Church and to others the example of a level of Christian devotion and charity which will long continue to inspire them. *The Church Weekly,* an Anglo-vernacular journal, which was founded some years ago under Mr. Chacko's inspiration and is being managed by a small group of his Orthodox Syrian friends, is increasingly becoming an effective spiritual influence in the community.

The Orthodox Syrian Church of India occupies a strategic and perhaps perilous position. As an Orthodox Church it stands very far removed and cut off from other Orthodox Churches. But it is surrounded by the powerful Roman Catholic Church on the one side and the vigorous Protestant communions on the other. There are trends of thought and life of faith and practice within it which draw it now to the one and then to the other. Its own dissensions and divisions have often made it weak and dumb. But it is dimly conscious of the distinctive rôle it has to play as a bridge-Church between Roman and Protestant. It can only do this, not by easy compromises on the one side or the other, but by being true to whatever is distinctive in its faith and practices. One thing is clear: if geographical isolation in the past has stunted its growth, spiritual isolation in the present can spell its total ruin.

THE writer believes that the future of the Church lies in developing and strengthening its ecumenical contacts. Signs of decay are only too apparent. But there are also signs of life. With a little less leaning on human ingenuity and more readiness to be led of God on the part of its members, the wind of God's spirit may yet sweep over and revitalize the whole Church. It will then become one of the most powerful influences for the reunion of Churches and the spread of the Gospel in this great sub-continent of India. The situation is not so much one of despair as of hope. And it calls for repentance and rededication on the part of its own members, and the support of the prayers of others.

AN EXPERIMENT IN GREECE

Eleven small war-torn villages in north-west Greece have been selected for a pioneering experiment in Christian co-operation by an organization of the World Council of Churches' Department of Inter-Church Aid. An ecumenical team of young Christian workers, under the name of "Inter-Church Service in Greek Villages" seeks to provide practical assistance, and to demonstrate Christian fellowship. The team has undertaken a drainage project, and other projects include irrigation development and crop rotation. Villagers who have lost nearly every worldly possession through ten years of warfare are being helped with food and clothing.

E. P. S., Geneva.

Religious Broadcasting in Canada

J. E. Ward

RELIGIOUS broadcasting in Canada is conditioned by three main features: (1) The ature of the people; (2) geographi- al situation and area; (3) the haracter of the radio set-up.

With these general headings in iind we may examine the picture little more in detail.

(1) The people of Canada are ivided roughly into half Roman atholic and half non-Roman. The oman Catholic population is gain divided in half between rench and non-French. The non- rench half are generally thought f as English-speaking, but many of iem are mid-Europeans and in ertain local areas, particularly in ie West, very little English is oken by them. The French ele- ient is largely centred in Quebec, ith strong communities stretching ver Northern Ontario and in Ianitoba. For the purpose of this rticle we shall neglect the French oman Catholic population. Their eligious broadcasting is taken care f almost entirely by the Roman hurch over French stations in the rovince of Quebec.

Thinking then in terms of the on-French or English-speaking opulation, the religious statistics ive a national proportion roughly s follows: Roman Catholic 8 plus ncluding many central Euro- eans), Anglican 8, United Church , Presbyterian 4, Baptist 2, utheran 2; with other religious roups of a much smaller number, ie larger of which would be ewish, Pentecostal, Greek Ortho- ox, and others. The three larger roups are spread fairly evenly over the country. To complicate the situation, the smaller groups have a heavier membership in certain local areas which are very far apart. This is particularly true of the Lutherans and Baptists.

(2) The geographical considerations press very heavily on any attempt to solve the religious broadcasting problem. Canada's distances are not easily understood in Britain. The extent to be covered by any religious broadcast set-up is both varied and great. The distance from St. John's, Newfoundland, say, to Prince Rupert is about the same as from London to Bombay. This means that any network considerations have to take into account five time bands of one hour's difference each, so that any service put on, say, at noon in Toronto would be 2 p.m. in the Maritimes and 9 a.m. in British Columbia. As the time of the broadcast moves, the discrepancy is more drastic and in some cases forces the service out of the normal picture of life. This time element plays a very definite part in the possibility of reaching the people at normal hours of approach.

Along with the extent of area and the time relating to that extent, there comes another feature with which few countries have to cope. Along the complete southern boundary of Canada of three thousand or more miles, there lie the much more densely populated United States with a very complicated commercial radio set-up: all of it English-speaking and a great deal of it available to Canadian listeners.

(3) The organization and control of radio in Canada has been in the nature of a rather tense struggle between commercial and national interests. British broadcasting is a self-contained affair with little interference from outside the country. It is under State control and eliminates advertising competition. The American radio is based upon a definitely advertising demand. Such cultural values as it has, and it has many, are conditioned by the profit motive and by commercial conditions. Great networks blanket the nation with programmes from which huge profits accrue and for which huge fees are paid. These networks spill over into Canada and in a measure colour a considerable phase of the Canadian picture.

Canadian broadcasting began as a commercial affair. It was then about to be taken over by the State on British lines. The State set-up was organized to do this, but the commercial interests were so strong that the Government could not go the whole way. The result is a compromise which is about half-way between the English and American systems. The Canadian Broadcasting Corporation in theory controls the situation either through monopoly of networks or through licence of the private stations; but the private stations are many, about one hundred in all, they are strongly organized and their commercial demands are very great.

Also the C.B.C. itself, for one reason or another, has gone into the advertising business, and is in the anomalous position of having to consider the profit motive to no small extent, and, at the same time, play the tune of State sponsorship of culture as best it may.

To complicate all this, th American networks feed many o their best programmes and some o their worst into Canada throug key Canadian stations: so that the and even the C.B.C. networks ar not free from consequent demand made in the interests of New York

ALL of this has its bearing upo religious work in the radi field. In the early days of radi in Canada, Sunday was litt interfered with. There was litt or no commercial broadcasting Most of the programmes wer local ones. Sunday time wa either free or reasonably price and virtually all the station carried morning and evening se vices with daily short programme mostly of a morning devotion nature.

After ten or fifteen years of th happy state the commercial pre sure began to be felt, the nature Sunday listening changed, t American networks began to mal demands, Canadian networks ha been set up, time band consider tions came in; Sunday was co sidered free game for advertisi profit, the evening hours were t valuable for this purpose, so we taken from the Churches. Religio programmes were pushed back in the afternoon and morning, leavi Sunday evening almost entirely secular demands. This is the pr sent state under which religio work is done. Whether on t Corporation or private stations, is done under a constant pressu of these advertising interests. Ov the years there has been a curta ment of time and a general sh into poorer hours of the day.

This is not to say that there not a considerable amount interest and goodwill in religio

oadcasting shown by various ation managers and owners and the C.B.C. itself, but the com- ercial interests predominate and e advertising pressure is always ere.

WHEN we come to the organization and direction of the ligious work itself, the situation gain differs from England and the nited States, and in a way is less ficient. The B.B.C. has a number officers directing religious broadsts on full paid time. The rganization is quite elaborate, the reachers and choirs also are paid, nd there is much experimentation y way of variety of approach. To lesser but still considerable extent his is also true of the American rganization. There too there are hole-time officials functioning in e religious broadcasting field for e great networks. Little of this true in Canada.

The C.B.C. has a sort of superising secretariat of one part-time an who acts as a liaison between e programming department and e representatives of the Churches, ut the main responsibility for eligious work on the air in a ational way is carried by a Iational Religious Advisory Counil which is inadequately named: in ffect, through the years, its main vork has been executive. It onsists of two men from each of he five major denominations, ten n all, who also have under their ving the needs of smaller groups.

Of this Council there are subommittees working very much on heir own in the various large cities cross the country. These deal with uch local services (mostly Sunday norning) as come on the C.B.C. tations and also with the regular Morning Devotions which are general across the country. Here and there they also have series of addresses, and make an effort to reach the children through Sunday Schools of the Air.

A council of the nature of the National Religious Advisory Council can do a great deal, particularly in the way of harmonizing the interests of the denominations and by presenting a united church front in broadcasting work. However, the Canadian picture shows this lack of full staff that can give full-time consideration to the work.

In addition to the volunteer service of this National Council it is also to be noted that the complete functioning of religious worship and devotion across the country is carried on on a voluntary basis. This is true except in one or two instances.

There has been a tremendous amount of goodwill on the part of preachers, singers, organists and players throughout the country, but the programmes that we present do have both the advantages and the disadvantages of voluntary work. They often lack the finish that trained or whole-time men can develop and present. The voluntary principle also does much to rule out some of the experimentation with special programmes which are a feature of the British scene.

The result is that Canadian religious broadcasts are, for the most part, confined to worship and devotional periods with some religious drama. Very few new methods have been made available.

The response to religious drama has been very marked, both on the part of the Churches and of the general public. The response to worship services is rather more steady than very marked.

One Anglican Church has carried a steady radio service for some twenty-three years without change of preacher, and has for about twenty years paid for its time, a great part of the period at the rate of £25 per hour, and raised all its funds from its listeners. It can be done.

It would though perhaps be near the truth to say that the official Church response to the new type of effort has been none too vigorous. It is still viewed as an "outside" activity, alien in a way to the general tone of the Church's life. There are exceptions to this, but, generally speaking, the Christian radio effort has been left to individual initiative and to the obvious desire of the particular station or network to have a well-rounded coverage of public interest programmes. The Churches have taken up the free time as it has become available. They have made very little protest when it has been withdrawn. They have not been very ready to spend money upon it. Nor is time easy to buy. Most of the stations are not anxious to carry more than the modicum of religion that a fair face demands. The C.B.C. policy is to give certain time free and to refuse to sell any for religious use: such free time to be allocated in a general way to the various denominations on a religious population basis. Not only the price willing to be paid, but the ability to draw a commercially valuable audience for the next programme, conditions sale of time, and network advertising demand often cuts off the possibility of local sale of time at all.

So the use of radio in Canada a either a teaching or evangelisti medium for the upbuilding of th religious life of the communit becomes very difficult and has no been too pronounced. In the teach ing field the Roman Catholi broadcasts have shown mos strength. This is partly due to th use of the trained personnel of the teaching orders; partly to the fac of the continuity of their stead week-by-week appeal. The Unite Church has tried putting in radi preachers in certain stations of th West, but the response has not bee too great.

It cannot confidently be said tha radio has increased church a tendance even for the broadcastin churches. In areas where the se vices are not regular (and there a many in Canada) it has held man to their church allegiance. It ha also reached many, and this is m small gain, who never come t public worship but who are ope to a religious appeal. There is good deal to show that the religiou services have been of great valu to a wide circle of homes and i dividuals. It is here that the ma gain has been. Perhaps the greate value of the new invention to th Church as such in a country lik Canada has been in the amazin way in which it has permeated th life of the most distant and mo isolated regions. . . . From that the sick room in the crowded ci to the Eskimo in his *igloo*, darkest or loneliest spot but ca listen now and join in the worsh and fellowship of the air if it wi

Land of Interminable Bush

L. W. Juby

THE inauguration recently in Freetown, Sierra Leone, of the new Province of West frica within the Anglican Church y the Archbishop of Canterbury minds us of the unique history f this Colony. It was established ver one hundred and fifty years go as a settlement for liberated aves when Britain finally resolved o end all complicity with the iquitous Slave Traffic. The rown Colony came into being in 807 and this was a comparatively nall area of land around Free-own comprising some 250 square iles. Beyond the range of stately ills that provide so beautiful a etting for Freetown and its onderful natural harbour, lies e Hinterland with an area of 7,000 square miles. This area as declared a Protectorate by the ritish Government in 1896. The opulation of the Colony is over 24,000 and about 27,000 of these re the English-speaking descen-ants of the settlers or liberated fricans, while the remainder are rawn from the various tribes in he Protectorate who have made heir home in the Colony area. he Sierra Leonean settlers are ostly Christian and have enjoyed he advantages of such education s has been provided for over a entury. Many of them to-day ccupy leading positions in the rofessions and in civil service, and xercise considerable influence in e affairs of the country as a hole.

In the Protectorate there is a opulation of some 1,734,000, com-rising thirteen different tribes of which the Mende tribe is the largest, numbering about half a million. It is thought that they are related to the Mande-speaking people of French Guinea, and their settlement in Sierra Leone goes back at least 400 years and possibly much earlier. Originally they were warriors and hunters, but now that inter-tribal warfare has been suppressed they are mainly farmers, gathering and pre-paring for export in their off-season the produce of the oil palm, to be manufactured into soap and margarine. Like many other tribes in tropical Africa, the Mendes have their secret societies such as the Poro Society for the men, the Sande Society for the women, while until fairly recently the sinister Human Leopard Society continued its nefarious activities sporadically in one form or another.

Missionary Work

Missionary work had been commenced by several societies, including an American Mission (the United Brethren in Christ), before the country was proclaimed a Protectorate in 1896. Two years later the Mende Rebellion broke out. This was organized through the Poro Society and was directed against the British Government. Its declared aim was to kill every English-speaking person in the country, and a number of American missionaries were cruelly muti-lated and murdered, while in the Methodist Mission area at Tikonko, several Sierra Leonean workers were killed and the only

missionary there at the time, the Rev. C. Goodman, narrowly escaped the same fate.

Much mission property was destroyed, and although agreement with the Government was reached in 1899 it was some time before the work of the missions recovered. That of the American Mission recovered most quickly and began to spread considerably. Its educational work received special emphasis and a large number of schools were opened in various parts of the Mende country. Following this, in about 1923, there was a decided Forward Movement in the Methodist Mission area which had now spread north-east to the Segbwema-Bunumbu area. There was also some development of the work of the Church Missionary Society through the local African Church known as the Sierra Leone Church Mission, but I must confine myself in this article to the work of the Methodist Mission as it is this work that is best known to me.

Evangelism

We are known for our village evangelism, for Mendeland is a land of countless small towns and villages to be found everywhere along the many rivers, and in the extensive and almost impenetrable bush. Further, although we have our schools, these are no longer made the spear-head of evangelism, as so often in the past; rather the reverse is now true. Our policy is to establish Christian groups in small towns and villages by regular preaching and teaching, that may later develop into churches. Then where the local Church becomes established a school may be opened primarily to serve the Christian community in that area, though being a government-aided school it will be open to all, irrespective of creed.

FORTY years ago there was no sign of a Mende Church in this Mission. To-day there is a Christian community of nearly 2,500 and about 2,000 catechumens. In the Bunumbu Circuit, whereas in 1923 there was hardly a single Christian, to-day there is work in over one hundred villages. In a large number of these centres there are church buildings, all erected by the local Christian community. There are very few missionaries but the expansion of the work in recent years has been rendered possible by using a large number of young converts as part-time evangelists. Most of these young men are farmers, and while continuing their work on the family farm each will be made responsible for regular preaching services and pastoral oversight in a small group of three or four villages within easy reach of his home. A much smaller number of full-time evangelists are employed. These evangelists are all Mendes and members of the Church, and although few of them have ever been to school they are all literate in Mende and able to read the Gospels in their own tongue. They receive regular instruction in preaching and Bible knowledge through their missionary superintendents. Recently a Bible School has been opened in the area to provide courses for selected men to prepare them for more effective service.

It is perhaps significant that in 1948, just fifty years after the Rebellion, in the Tikonko area of this Mission, two new churches

were opened, one in Tikonko where the Sierra Leonean workers were killed and the other in Bumpe where in 1898 the Inner Council of the Poro Society met to organize and initiate the Rising. Bumpe now has a Christian Paramount Chief whose desire is to have a Christian Church in every town and village in his Chiefdom. Already there are some sixty-five centres of Christian work in this immediate area.

IT is in this area also that experiments have been made recently to integrate the worship of the Church with the work of the farmer. At the beginning of the farming season, when the rice is planted, and when the farmers usually seek help from the "spirits" in various ways, special services were held in the village churches. The villagers brought their seed and their hoes, while the evangelist provided a small quantity of soil. The purpose of the service was explained, and God's blessing asked on the seed, the sower and the soil. Then at the beginning of harvest, when according to custom, the farmers and their families gather at the local shrines to make sacrifice to the ancestral spirits, a First Fruits service has been introduced. On the first day of harvest, the first handful of rice cut is put aside to be brought to the service. In this service the farmers come forward to the Communion rail, each with his handful of rice on the stalk, to offer to God in thanksgiving with prayer and singing. This service is quite distinct from the time-honoured Harvest Festival which takes place after the harvest is gathered in.

It will be seen that there is much cause for encouragement in this movement, especially when we remember that advance is also taking place in other mission areas in Mendeland, but it must also be remembered that this growing Mende Church is confronted with some very real problems, and a knowledge of these is essential to a proper understanding of the situation in Mende country.

Fear

In the first place, the whole life of the Mende people is dominated by fear, which has always filled a large place in their Animistic religion: fear of evil spirits, fear of the unseen, fear of the medicine-man, fear of "bad medicine," and a host of other fears. I have seen a strong man tearing headlong through the village with the intention of throwing himself into the river because he has seen the River Spirit "beckoning him." I have known of a healthy young woman being drowned in a shallow stream at dusk, tormented by the same kind of fear. A friend of mine, a great evangelist, who has had long experience among these folk, once said that he felt the Good News of the Gospel for the Mende was not so much deliverance from sin as deliverance from fear. The trouble is that these fears are so deep-rooted that they are liable to persist and reassert themselves long after conversion unless that experience is very real and complete. Bishop T. S. Johnson of Freetown, who has written about this problem in his booklet *The Fear Fetish*, calls attention to the fact that these fears continue to assert themselves in those who have accepted Christianity for generations. Great

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wisdom is called for in dealing with this problem of fear in the growing Mende Church.

Polygamy

There is also the problem of polygamy overshadowing all our work and making things hard, especially for our women converts. The number of women does not very greatly exceed the number of men of marriageable age but some of the Paramount Chiefs have as many as fifty or even a hundred wives, and a large percentage of the Sub-Chiefs and men of means also have several wives. This means that a large number of young men remain unmarried. One authority,* after careful investigation in one area, estimates that forty-four per cent. of the men but only four per cent. of the women of marriageable age were unmarried.

This uneven distribution of wives inevitably leads to much immorality through illicit relations for which the young men are fined heavily by the Chiefs. Moreover, according to custom, widows become the legal wives of brothers of the deceased husband, among whom they may choose but who may already be polygamists. There may be good reason for this provision but it raises serious problems for the Christian widow, the solution of which is by no means easy and creates situations that call for much understanding on the part of the missionary. The whole question of polygamy here is not merely a religious or moral one; it is also a social problem that bears harshly on large numbers of the peasant farmers who are the backbone of the whole structure of Mende society.

Illiteracy

A further problem is that of illiteracy. It is estimated that the average literacy rate is as low as two and a half per cent. and there can be no really progressive and enlightened Christian Church while this remains so. Fortunately this is a problem that can be dealt with, and is being dealt with. For a long while in the Methodist Mission area it has been the practice to encourage and assist all adult converts to learn to read in Mende and a very large proportion of the Christians are therefore literate. Now, however, through the Protectorate Literacy Bureau, the whole problem of adult illiteracy is being seriously tackled. The Bureau, with its headquarters at Bo, is carried on under the auspices of the United Christian Council with very substantial government financial assistance, though most of the missions in the country bear some share of the annual costs. The Bureau is under the direction of a Methodist missionary who many years ago commenced to produce simple pamphlets in Mende, using a small Adana hand press.

Gradually the enterprise has developed until last year 46,000 copies of various booklets were printed in four different vernaculars but chiefly in Mende. Just about half of these publications could be classified as Christian literature. The sales in 1949 reached over 20,000 copies. The Laubach Method is used with good results and, in some chiefdoms where the Literacy Campaign has been encouraged, the literacy rate has risen to fourteen, fifteen and even

**Polygamy in Mende Country,* K. Crosby. *Africa,* July, 1937.

THERE'S MORE THAN ONE WAY

to get into a room, as the friends of the palsied man discovered, but the Scripture Reader has no need to make his entry in such a peculiar manner. A lifting up of the heart in prayer, a turn of the wrist, a push on the barrack room door—and the Reader is taking the message of the Gospel of Jesus Christ to the Servicemen within.

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nineteen per cent. A new five-year scheme is now being implemented to meet the increasing need and demand for primers and follow-up literature, and it is expected that the next few years will see a great increase in the literacy rate.

Training

One other pressing problem is that of training evangelists and ministers to serve the growing Mende Church in the future. As already mentioned a Bible School has been opened for the purpose of training evangelists, and it is understood that the American Mission is likely to open a similar training institution. The question of training for the ministry is more difficult. We have in Freetown the historic Fourah Bay College which is now being greatly extended and completely reorganized. Although this college is mainly sponsored and financed by Government, yet full provision is made in the controlling ordinance for the continuation of ministerial training for all non-Roman Churches. It is expected that in time ministers for our Mende Church may receive training here, and indeed some young men from other missions that are further advanced educationally have been or are being trained here. It may be some time, however, before we in the Methodist Mission area have many young men of the necessary educational standard to profit fully by such training.

IN these circumstances Bishop Stephen Neill, who recently conducted a theological survey of many Protestant Mission areas in tropical Africa, has suggested that in the present stage of the development of our Mende Church it might be well to consider ordaining certain of the more experienced evangelists already in the field in the same way as was done by the Church Missionary Society at one time in the Mass Movement area in South India. This would be a new departure for the Methodist Church who are not inclined to favour two grades of ordained ministry, but it is a matter to which the local Church will doubtless give careful consideration. In any event this could only be an interim measure, as ultimately we shall need the very best qualified men we can get for our Mende ministry. The problem will be to secure such men who, after training in the urbanized environment of Freetown, will be content to spend and be spent in the ordinary village work among their own people in the interminable bush of the interior.

BROTHERS

The General Secretary of the German Protestant *Kirchentag* on 15 July read in both sectors of Berlin to several hundred thousand people a message of which the following paragraph is an extract:

> "We have realized that in the Church God wants us to be brothers and sisters who share their burden and join in praise to their Lord. For Christ is our Lord and our brother. He is among us and bears us up. He does not wish us to become divided nor to listen to other masters. Remain, therefore, true to His Church and be witnesses to Him."

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The World To-day

E. J. Bingle

How many in the world to-day?

THE latest estimate of the population of the world comes from the United Nations Bureau of Statistics. The total population of the world is now estimated at 2,400 millions; there has been an estimated increase of 500 millions in the last thirty years. If we ask how many of this vast number can be reckoned as in any sense Christian, it may be an unwise question —it is certainly very difficult to frame an answer. The various Christian Churches, according to their own claims based on widely differing conceptions of what constitutes membership, would add up to something near one-third of the total population of the world. The evangelistic task of this generation is therefore colossal, but it is not necessarily an impossible one if we reckon with the resources and gifts and inventions which have been entrusted by God to this generation. The old slogan needs however to be adapted: the evangelization of the world needs to be carried out in each generation, within and without the Church.

The Middle East blows up

In trying to understand what is happening in the Middle East it may be of service to quote from a lecture which Lord Wavell delivered in London in 1949. The quotation is derived from Sir Olaf Caroe's *Wells of Power* (Macmillan, 1951) which pays a notable tribute to two of the great missionary pioneers in Arabia, Dr. S. M. Zwemer and Dr. Cantine. Here are Lord Wavell's words:—

> There are two main material factors in the revolutionary change that has come over the strategical face of Asia. One is air-power, the other is oil. . . . Oil, which is the source of air-power, concerns very deeply that part of Asia with which this society deals, since the principal known oil reserves of the world lie in the Persian Gulf. The next great struggle for world power, if it takes place, may well be for the control of these oil reserves. It may centre on Western Asia, the Persian Gulf, the approaches to India both on the north-west and on the north-east. This may be the battle-ground both of the material struggle for oil and air-bases, and of the spiritual struggle of at least three great creeds—Christianity, Islam, Communism—and of the political theories of democracy and totalitarianism.

These are large issues which are beyond our grasp, but it would appear as if the great struggle has been joined. Meanwhile the work of Christian missions goes on quietly within this area of conflict and is not without result.

The report of the Arabian Mission (of the Reformed Church of America), to which Sir Olaf Caroe pays tribute, speaks of a vast area including Iraq, Kuwait, Bahrain and Muscat which must be considered not so much as occupied but as neglected. The Mission has twenty-five workers; its hospitals are full to overflowing, its schools take all the pupils they can handle, its evangelists preach the Word in season and out of season. They are conscious of doors still open, but which may soon become shut and the opportunities limited. Slavery still exists in this area, and there is much dissatisfaction with the old order of things. There is

The cry is answered

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WHERE THERE'S NEED . . .

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in the hearts of many Moslems a deep longing for light in the darkness.

FROM Persia, now the scene of such strife and perfervid nationalism, our correspondent reports that the doors are beginning to close in the last few months. Where there was opportunity there is now the beginning of restriction, and more to come. But the Gospel still makes its own appeal and there is still response in unexpected quarters from within, for example, the Persian Army. One soldier was brought by another soldier; the former said of him: "In the whole company there was only one fellow who was always happy and always behaved himself, and I wanted to become his friend. When he got to know me he brought me to church, and I am so glad that I have now found the Way!"

The Ecumenical Idea

In the accounts of the rise of the ecumenical movement it has been noticed that William Carey mooted the idea of a World Christian conference a century before the idea took practical shape in Edinburgh, 1910. The original document, a letter from Carey from India dated 15 May, 1806, has now been discovered and has been placed in the vestry of St. Mary's Baptist Church in Norwich. Carey's words which sowed a seed of immense possibility in the life of Christian missions and churches, are as follows:—

> The Cape of Good Hope is now in the hands of the English; should it continue so, would it not be possible to have a general association of all denominations of Christians, from the four quarters of the world, kept there once in about ten years? I earnestly recommend this plan, let the first meeting be in the year 1810, or 1812 at furthest. I have no doubt but it would be attended with very important effects; we could understand one another better, and more entirely enter into one another's views by two hours' conversation than by two or three years' epistolary correspondence.

Perhaps two comments are worth making: one that Carey's "at furthest" took precisely a hundred years to get the denominations to move, the other that at the present time, to judge from the experience of other bodies desiring to hold conferences in South Africa, such a gathering would not be permitted to be held in Capetown by the present Government.

Moslem Missions

Reports from Khartoum state that the Legislative Assembly of the Sudan has passed a law which permits Moslem missionary work in the South Sudan under the same conditions as Christian missionary societies. Moslem leaders are now seeking to organize missions to convert the tribal peoples to Islam, and some conversions have already been made. The tribal peoples of the South Sudan have come over to Christianity in large numbers in recent years; whether this movement will be checked by this rival missionary work depends on many factors. Islam has some materially attractive features which Christianity lacks (and can never have) but the result must depend in the long run on the strength and reality of the Christian witness and the willingness of Christian Churches outside the Sudan to sustain and encourage their brethren. Here, as elsewhere, the relatively easy days

of missions are passing, which is not to say that their day is over.

Indonesian Scene

In Indonesia the chaos and confusion of the last ten years have shown some signs of clearing, and something of a pattern for the future begins to emerge. The clouds (to which we referred in a previous note) over Irian, or Dutch West New Guinea, still threaten to disrupt the pattern, while there are other disruptive forces in South East Asia which also threaten Indonesia.

Such pattern as there is centres in the Indonesian Council of Churches: this is not a Christian Council according to the usual pattern, but a council of Churches whose aim is to achieve a united Church of Indonesia. The obstacles to this aim are not in such wide confessional differences or variations in church order as exist elsewhere (the Churches of Indonesia conform to a single pattern) but in differences of culture, geography and background which exist to the confusion of these scattered islands.

Missions are not organically linked to the Council, and foreign missionaries apparently cannot be members of the Council. Yet missions are at work again in Indonesia: not everywhere, as Dutch missionaries have had to leave some islands at the request of the local Church, without pressure from the local Government; and in some areas the continuing (or recurring) disorder makes it impossible or unlikely that missionaries may long remain. In other areas and for particular tasks there are requests for missionaries which the Dutch missions are unable to meet, largely for financial reasons. In fact the continuance of existing Dutch mission work has only been made possible by grants from the Inter-mission Aid Fund of the International Missionary Council, which used to be known as Orphaned Missions.

In this situation the proposal of help direct to Indonesia has been mooted, and it is likely that such help, chiefly from Presbyterian sources in the United States, may soon be forthcoming. The way in which it is proposed to be given raises some interesting questions and important principles. The help is to be given to particular projects, more especially theological training related to existing work rather than by setting up a new mission in a new area. Such help is to be under the Council of Churches which then becomes not merely an advisory or co-ordinating body but one with executive functions. The Council also becomes something of a mission in itself, whereas it was more usual to think in terms of the mission or of the Churches they had planted. Whether the distrust of colonialism and the strong nationalism which exist in Indonesia will be overcome remains to be seen. How far a Council of Churches will assume missionary functions in unevangelized areas, how far it will be possible for missions unrelated to the Council to work in those or any other areas are questions of serious import which have yet to be answered. We cannot doubt that Indonesia, while it possesses strongly individual characteristics in these matters as in others, may set a pattern to other independent States in Asia.

Meanwhile the ever-present danger remains, that these Churches numbering two and a half million in a predominantly Moslem popu-

lation of seventy millions, may be content to survive as Churches without making any fresh impact on their non-Christian (and in some areas very definitely anti-Christian) environment. The study of the missionary obligation of the Church is a vital one for the younger Churches, set against backgrounds even more overwhelming and threatening than in some of the lands of the older Churches.

The Japanese Diaspora

From Brazil we recently received the report of the Holiness Church of Brazil together with some of its magazines: our astonishment was great when we discovered they were in Japanese! These neat cyclostyled pamphlets, with their charming illustrations, tell a story of their own. There is a considerable Japanese colony in Brazil with Japanese Christians among them, reproducing the divisions already existing in the Churches in Japan —Anglicans, Reformed and Pentecostal groups. The Holiness group claims fifteen churches, very earnest and well organized. We understand that in Japan there are people, including Christians, who are hoping to emigrate to Brazil to join their friends when the signing of the peace treaty allows emigration to be resumed.

There are many other foreign language groups with churches of their own in South America—German, Scandinavian, Armenian, Dutch, French, Welsh, English (and Scots), but this must be perhaps the most exotic in that strange mosaic of Churches.

More than Bread

In what ways can the Churches support such programmes as the Colombo Plan and others in areas where their missionaries have often been pioneers? First of all by proclaiming Christ, by offering men more than bread. " In so doing we will ultimately best serve worthy programmes of economic and social development by contributing to the moral undergirding which is essential to their continuing success."

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Points to Ponder

A re-examination of the nature of the Church's missionary vocation and task is widely felt, and the International Missionary Council is stimulating this on a world-wide scale. See Editorial. P. 259.

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"Revival in East Africa" is an attempt to assess the contribution being made by the revival, to the cause of Christ in East Africa. P. 261.

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A challenge to action for colonial workers in Great Britain is found on p. 267.

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Remarkable avenues are opening through leaflet and newspaper evangelism in South India. The printed page may reach millions. See p. 271.

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An illuminating and interesting survey of Haiti has special reference to a significant and successful literacy campaign with the object of eradicating illiteracy. See p. 275.

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It is questionable whether a single African tribe has escaped the explosive influence of western civilization, and a growing revolution is taking place, the like of which history has seldom recorded. See p. 280.

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The situation in Formosa reveals the growth of the Church in spite of persecution, and Christian advance among the head-hunting tribes, and the great opportunity for missionaries displaced from China. P. 285.

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Indigenous principles include self-support, and this involves economics effected by the adoption of non-western organization and practice. P. 289.

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While other denominations in Chile have made only slight progress, the Pentecostal Churches have gone forward and greatly increased their numbers. See p. 295.

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A picture of revival in an ancient Church. See p. 299.

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Problems of religious broadcasting in Canada. See p. 303.

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Interesting information about Christian expansion in the Sierra Leone Protectorate, with a description of the grip which fear has in animistic religion. See p. 307.

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The population of the world to-day is estimated at 2,400 millions. The various Christian Churches have different conceptions of what constitutes membership, but if their claims were accepted the total would add up to nearly one-third of the population. The remaining evangelistic task is therefore colossal. See other striking points in the World Today review. P. 315.

T.C.

MAY 3

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